

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Neutrality

BOTH the President's address to Congress and the initial hearing of the Nye Committee on January 7 show the necessity of immediate action by Congress on the subject of neutrality. Those who listened to the President could not fail to be impressed with the gravity of the present international situation. Those who read the address in type missed the magic persuasiveness of the President's voice, but they could not possibly miss the purport of his message. Three years ago, said the President, his chief, almost his sole concern, was with domestic affairs. But the disturbed conditions in Europe, Africa, and the Far East have created a host of difficulties which press upon Congress and the President for solution.

Today, as in 1914, every American citizen hopes and prays that we shall not be drawn into conflicts raised by other nations. Further, he is determined that, as far as in him lies, nothing shall be done which might draw us into the quarrels of other nations. He is neutral, and he wants the Government to be and remain neutral. The President agrees with him. Senator Nye and every member of Congress agree with him. On the subject of neutrality, there are no neutrals, if we rule out those titular Americans whose sole purpose in life is to make money, by fair means, if possible, but in any event to make money.

The question, then, as Senator Nye proposed it in his radio address of January 6, is not whether we want neutrality. We all want it. The real question is how we can secure it against the insidious wiles of the extreme capitalistic classes who with their usual folly see in war only an opportunity to revive business, while they completely overlook the ruin and devastation which would be the inevitable result of another world war.

Speaking roughly, two kinds of neutrality are submitted

for our choice, one mandatory, the other a neutrality that can be tempered at the discretion of the Administration. The Administration bill, forecast in the President's address, and introduced by Senator Pittman, of Nevada, and Representative McReynolds, of Tennessee, on January 3, prohibits the exportation, or sale for exportation, of "arms, ammunition, or implements of war" to any belligerent nation, or to any neutral nation for transshipment to a belligerent. This provision is, of course, mandatory. Unfortunately, however, sections 3 and 4 vest the President with a degree of discretionary power which, it seems to us, is highly unwise. The President may lift the restrictions upon "certain articles or materials used in the manufacture of arms, ammunition, or implements of war, or in the conduct of war" whenever in his judgment this will promote the neutrality of the United States, or protect "the commerce of nationals of the United States." Shipments of "a normal amount" will then be permitted, the amount to be fixed by the President. Foreign loans are proscribed, but again with the exception that "ordinary commercial credits and short-time obligations in aid of legal transactions, and of a character customarily used in current commercial business."

These permissive clauses have been inserted, according to Senator Pittman, "because, since no definite rules can be laid down in so complex a problem, more flexibility should be permitted in the determination of various normal exports." But a less friendly critic, Arthur Krock, writes in the *New York Times*: "The Administration measure retains as much discretionary power for the Executive—commissioned by the Constitution to conduct our foreign policies—as textual jokers and sly phraseology can conceal." True, the problem is complex, but it may be argued that we make it yet more complex by laying down a series of propositions the final result of which no one can see,

but which at once establish the President as a judge between nations at war. Would it not be better to state at once, that, in the unhappy event of war, this nation will maintain a neutrality which consists in refusing all loans and exports of whatever character to all belligerents without discrimination, even though this neutrality might fail to protect "our commerce"?

Surely the history of the fateful years from 1914 to 1917 should teach us that a discretionary policy of neutrality, tempered by our commercial interests, leads sooner or later to war, simply because it cannot be maintained as neutrality. Although President Wilson at once issued a proclamation of American neutrality, which Secretary of State Bryan vainly endeavored to support, it is clear not only from the Lansing and Page letters, but from the disclosures of the Nye Committee, that our Government was forced early in August to lay real neutrality aside. The Allies found a stronger ally in American "big business" than they could enlist abroad, and they were not slow to press their advantage. As we pointed out some weeks ago, the Allies saw in the United States a rich storehouse of money and supplies, and within a year after Sarajevo, the key to these treasures was in their hands. It was not German submarines, but our foreign loans that brought us into the war. Our business men reaped profits of approximately \$5,000,000,000, but the country reaped a war debt of \$20,000,000,000, plus the malign agencies which led to this economic depression.

With no lack of confidence in the patriotism of the President, we believe that the adoption of the Pittman-McReynolds bill would again set in motion all the causes that led us into the World War. If we want neutrality, we must be willing to pay for it, to pay heavily through the sacrifice of commerce, but in any event the costs will be smaller than the costs of war brought to us by a policy of discretionary neutrality. No legislative act can guarantee that we shall be kept out of war, but it seems to us that a strong inclusive, mandatory, policy of neutrality will be more effective than a policy which is almost wholly discretionary.

Crime Suppression

THE Governor of New York has submitted to the legislature an elaborate program for the suppression of crime. Many of the Governor's sixty recommendations are excellent. For instance, there is no good reason why a judge should be forbidden to give the jury the benefit of his wisdom and experience by commenting on the evidence "in an advisory way." On the other hand, judges who discharge a defendant accused of a felony should be obliged to state in writing the reason for such action, and the record should be readily available to the police.

What is of particular interest to us are the Governor's recommendations in reference to probation and parole. No social devices are more abused and neglected, but on the whole they are more neglected than abused. They cannot be expected to function satisfactorily, if their officials are merely political appointees, without qualifi-

cation for their difficult task, or if officials are underpaid or overworked. The salary should be sufficient to induce able men to take up probation or parole as a life work, and once installed officials should be kept in service as long as they work well and faithfully. The Governor recommends an increase in the staff of the State Division of Probation, and a larger appropriation for additional staff members of the State Division of Parole.

Neither probation nor parole will give satisfactory results with underpaid and unqualified officials appointed for political reasons. If the systems cannot be divorced from politics and penury, they should be abolished.

Penalizing Catholic Children

LAST year the legislature of New York unanimously agreed to permit children attending the Catholic schools to use the buses, provided at the expense of the public, in certain rural districts. The obvious beneficiary of this measure was the child of school age. Instead of trudging to school over miles of muddy or of dusty roads, little Johnny or Mary could be carried along in comparative comfort, and arrive in good condition to begin the work of the day. But the Governor of New York, scenting in this innocent measure a noisome plot to unite Church and State, vetoed it.

Some days ago, the Governor met his parallel in a Connecticut judge. In Connecticut, and probably in all the States, establishments for the sale of alcoholic liquors may not be conducted in the neighborhood of churches or of schools. A retail dealer had applied for a license, and proposed to conduct his business in a house less than 200 feet distant from a Catholic school. The school authorities objected, but were informed by this judge that the protection of the law extended only to the children in the public schools.

Incidents of this tenor are becoming, if not common, more frequent than is desirable. They seem to indicate a belief in some quarters that when there is question of Catholic children, the law must be a respecter of persons. If parents, fulfilling their duty as Catholics, and exercising their right as citizens, send their child to a Catholic school, both they and the child must forfeit a protection extended to all other parents and children. Should this belief control the conduct of public affairs, further penalties will be inflicted upon the Catholic child. Serious as that situation would be, it would give rise to a situation even more serious. For the American theory of equal rights for all under the law would then be destroyed.

In the case of the Louisiana school-book law, Chief Justice Hughes stated the true American doctrine. This law provided textbooks for all children, regardless of the school which they attended. The Supreme Court of the United States held that since the beneficiary was not the school, but the child and his parents, there was no violation of the prohibition in the Louisiana Constitution against the use of public money for "sectarian" purposes.

If Catholic children are to be deprived of benefits extended by law to other children, and exposed to moral

and physical dangers against which other children are protected by law, the American doctrine of the equality of all under the law, must be set aside. What is to be considered in this connection is not so much the penalty inflicted upon Catholics, as the injury done the state through the creation in this country of an inferior class, excluded by law from full participation in the rights and privileges of citizens. We commend this view to those of our fellow-citizens who while they would probably shrink from inflicting an injury on any little Catholic child known to them, do not shrink from penalizing all Catholic children, taken as a group.

The Agricultural Act

SUBSTANTIALLY, the majority opinion of the Supreme Court on the Agricultural Adjustment Act is that the Federal Government may not through its undoubted power to tax secure a power not granted it in the Constitution either specifically, or as necessarily involved in a power specifically conferred. By a vote of six to three, the Court held that since the Federal Government could claim no authority to control agriculture within the several States, this authority could not be obtained through its authority to tax. In other words, nothing could justify the Act in its present form, except an Amendment to the Constitution. "The question is not what power the Federal Government ought to have," said the Court, "but what powers have in fact been given by the people" through the Constitution.

Apart from the specific findings of this decision, two incidental points call for comment. The first is that the Court appeared to take cognizance of what some claim to be its "usurpation" in declaring legislative acts to be contrary to the Constitution. The Court points out that it assumes no "power to overrule or control the action of the people's representatives." It "neither approves nor condemns any legislative policy." Its "delicate and difficult office is to ascertain and declare whether the legislation is in accordance with, or in contravention of, the provisions of the Constitution; and having done that its duty ends." For the people have ordained that the Constitution shall be the supreme law of the land, to which all legislation must conform under pain of nullity. Hence, when a legislative Act is challenged, the judicial branch of the Government must "lay the article of the Constitution which is invoked beside the statute which is challenged, and decide whether the latter squares with the former."

If it does not square, it must yield to the supreme law.

The second point of interest is the Court's ruling on the authority of Congress to tax and to expend for "the general welfare." In Section 8, Article 1, of the Constitution, Congress is given "power to lay and collect taxes, duties, imposts, and excises, to pay the debts, and provide for the common defense and general welfare of the United States." In subsequent clauses of the same section, a number of other powers are enumerated, such as to borrow money, to provide for an army and navy, to

declare war, and to establish post offices and post roads.

Madison, no mean authority, held in substance that the United States could tax and expend money only for the purposes enumerated in the Section; that is, the "general welfare" is restricted, as far as the Federal Government is concerned, to its exercise of these enumerated powers. Hamilton sharply questioned this interpretation. He held that the power to tax was separate and distinct from the powers later enumerated, and was not limited by them. This controversy, existing from the rise of the Republic, is settled by the decision of January 6, which adopts the opinion of Hamilton. "While, therefore, the power to tax is not unlimited, its confines are set in the clause which confers it, and not in those of Section 8 which bestow and define the legislative powers of the Congress."

The implications of this doctrine are numerous, and they may be widespread and deep. Under the taxation clause, Congress may levy non-confiscatory taxes as it pleases, and under the general-welfare clause may spend them as it pleases for the national welfare. Even in the fields reserved to the States, such as education, agriculture, and industry, it may distribute monies raised by taxation as it deems proper, provided that the distribution is not local, and provided further that it does not condition their use through contracts or regulatory clauses which would transfer control to Congress.

This interpretation of the general-welfare clause will undoubtedly give rise to much discussion. The power is undoubted, but difficulties will arise in specific instances. Thus Congress may now subsidize all schools of all grades, farmers, shippers, miners, workers in general, and industrial concerns. But it cannot accompany the subsidy with conditions which transfer control to Washington. At most, Congress could demand nothing more than an accounting.

It is possible that in rejecting the Agricultural Act, the Court has indicated to Congress a way out of its difficulty. But it is certain that in the future battles will wage hotly on the "conditions," if any, which Congress may append to its subsidies in the several States.

Lynching

THE annual report of the department of records and research established at Tuskegee Institute shows that twenty persons, eighteen of them Negroes, were lynched in 1935. This is a rise of five over the melancholy catalogue for 1934, and of twelve over that for 1932. There is some color of truth in the statement that the number of lynchings drops whenever Congress discusses a bill providing Federal penalties against lynchings, and increases whenever Congress sets the bill aside. All these lynchings took place in Southern States, and in thirteen of the twenty instances, the men accused of crime were in the custody of officers of the law. Every lynching is, of course, an attack on the sovereignty of the State as well as on the sovereignty of Almighty God, but in these thirteen cases the offense was aggravated by a direct assault on the State's official representatives.

Another page of the record shows that in 1935, eighty-four persons, sixty-seven Negroes and seventeen whites, were saved from death by lynching, threatened by fifty-three mobs. Forty-four of these mobs were in Southern, and nine in Northern and Western States. It is encouraging to know that in most instances, the officials were able to repel mobs in the South. But every failure indicates a community in which shockingly low standards of morality prevail.

Lynching will continue as long as these low standards are in honor. Hence the frontal attack must be made by religion and education, but this attack must be supported by the State. Senator Van Nuys, of Indiana, has proposed a Senatorial investigation of lynching, and we hope that his resolution will be adopted. The Wagner-Costigan bill introduced in the last Congress is free, in our judgment, from constitutional objections, but the opposition on other grounds is probably strong enough to prevent its adoption. The Van Nuys investigation may temper that opposition, and lead to a substitute, acceptable at least for the time.

Note and Comment

Legs and Religion

HAVING handled volunteers and draft men in the World War, Brig. Gen. H. L. Laubach, U.S.A., Retired, who writes about the CCC boys in the *New York Times Magazine* for January 5, is in a position to make some interesting comparative observations about present-day youth. The most striking change he finds is in "decadence in legs and abdominal muscles. The reason may be told in one word—automobile."

Healthy white boys not yet twenty had to be sent home because their legs would not carry them in normal pursuits. One boy in every ten had hernia in some form, or weak abdominal walls, the consequence of indolence and lack of exercise.

In the field of the spirit, modern youth, as represented by CCC boys,

is decidedly honest. He is profane in his language. The white boy, if a Catholic, goes to church. If not, he has no apparent religious tendency—a Protestant service held for 9,000 boys drew a congregation of thirty-four.

"He is unmoral," says General Laubach, "and unless a Catholic, not very religious. . . . On the other hand, he has many admirable qualities." Again, "the colored boy is more devout. Services led by pastors of his own race were well attended." Even left to themselves, a good part of the colored boys inaugurated services. Incidentally, they had legs that functioned. Lack of cars may explain why "many colored boys, so fortunate as not to have cars or the use of cars, are appearing as champions in track sports." No conclusions are drawn from these comparisons. But whatever the theory be on the relation of automobiles to legs, it may aid those who are concerned with America's roving youth to study what brings Catholic boys and colored boys, Catholic or not, to church.

Roster of Miracles

IN these days of analysis, it would be interesting to catalogue how many persons who talk glibly of saints, shrines, or miracles, have ever taken the trouble (1) to visit a shrine personally; (2) to ascertain the requirements for the declaration of sanctity; (3) to learn what is meant by a miracle, in the strict philosophic sense; and (4) what evidence there is for miracles, past or present. That such information is badly needed appears from the remarks of Dr. Abraham Myerson of Boston State Hospital, taken from the *Journal* of the American Medical Association for November 16, and cited in the *Science News Letter* for December 14, 1935. Dr. Myerson compares six almost instantaneous cures of hysterical paralysis with "those miraculous cures by which healers, saints, and shrines build up their reputations." Concludes Dr. Myerson: "The cases are undoubtedly of the kind that make up the roster of miracles." What the Doctor's acquaintance is with the "roster of miracles" is not clear. Even were the "reputation" of shrines built upon cures—which it is not, being built upon an entirely different foundation, that of veneration for the Creator and His friends the Saints—such "cures" of hysterical inhibitions as he describes would be utterly rejected in any process of examination into alleged healings at Lourdes or elsewhere under reputable Catholic auspices. The barest acquaintance with their medical records would dispel such an illusion. In view of the loose talk and looser notions that prevail in this connection we are not surprised at the Doctor's error. But knowing its generally good record for objectivity and fairness, we are surprised that the *Science News Letter* should countenance such confusion.

Russian Christmas

CHRISTMAS, according to the old Julian calendar, falls on January 7, and every year on that date the metropolitan newspapers send out their reporters on a special assignment. Their story has become an annual feature—along with the yearly groundhog story, the regular cherry-tree cartoon, the annual photographs of John D. departing for Florida, and the birthday interview every December with the boss of the Empire State Building. Apparently every managing editor in New York has a memo jotted down on his calendar reminding him to cover the Russian Christmas, for every year sees a lot of space devoted to stories and pictures of High Mass in the Orthodox Churches in Manhattan, Brooklyn, and the Bronx. What the editors forget is that the Ruthenians—our own Catholic Ukrainians belonging to the Eastern Rite—also celebrate Christmas on January 7. New York City (and vicinity) has some five Ukrainian Churches; all of them observed the Feast of the Nativity last week. Down in East Thirteenth Street, for example, is St. Mary's Carpatho-Russian church. A beautifully painted screen stands before its altar. On January 7, a tremendous crowd packed this church and overflowed into the street for the

two-hour Mass. To a casual visitor that day the most impressive feature was not the beautiful ceremonies, nor even the interesting Communion under both species, but the intimate manner in which the whole congregation, and especially the men, participated in the Mass. They sang from beginning to end, and the visitor noted with approval that what they sang was not Christmas songs, nor even devotional hymns, but the Liturgical parts of the Mass itself. Indeed the Mass seemed to consist almost wholly of chorus music gorgeously sung by the people in response to solos by the priest. Most remarkable of all, the people sang from memory without prayer book or sheet music.

Simple Faith

BOURGEOIS minds, painfully cribbed by the limits of a narrow logic, are somehow given to the impression that Communism aimed to do away with that type of veneration expressed in the "Little Father" of the prostrate Russian peasant. Not at all, says Henri Barbusse in his panegyric of Comrade Stalin: "In that great country in which scientists are really endeavoring to raise the dead, and are saving the living with the blood of the dead, in which musty and poisonous religions are blown into space by the winds of the open spaces, faith rises from the soil itself, like the forests and the crops." Such simple faith was shown recently when elderly Comrade Kanavina and his aged wife were presented in person at the Kremlin. (*Pravda*, November 12, 1935.) "Babushka" Kanavina pressed the hero's hand, and said: "At last I have seen our wise, our great. . . ." "Emotion so overcame her that she could utter no more."

Comrade Stalin smiled, and pressing the old woman's hand, exclaimed:

"That's enough! I am only an ordinary human being."

Comrade Kanavina said with tears in his eyes: "Now I am free to die."

Comrade Stalin replied: "Why should you wish to die?! You have still a little work to do. Let other people die."

Long did the pilgrims gaze upon the departing hero. And the old woman, full of joy, cried out: "I have grown young again! My limbs begin to carry me lightly." It is really all very touching. Only the bourgeois mind, confined within its narrow logic, somehow keeps wondering why such tearful gloating over the veneration paid to Comrade Stalin, when the respect paid to the Saints, who are God's comrades, is venomously vilified.

An Airy Attack On Christianity

THE Columbia Broadcasting System recently released the first issue of *Talks*, a quarterly digest of addresses delivered over the Columbia network. The little magazine contains much interesting matter and the Columbia people are to be congratulated on their new venture. A suggestion for future issues, however, may not be amiss. In the magazine just released is an address entitled: "If I Were a Christian," by the Rev. Barnett R. Brickner, Ph.D., a Rabbi of Cleveland, Ohio. Through his talk runs the general implication that Christianity has been pretty much of a failure. Christ is just another Hebrew

prophet. The Jews had nothing to do with His death. They simply could not have tried him. Why? Because their laws forbade holding a court on a holiday. That they could and did break their own laws apparently did not occur to the ingenuous Rabbi. This paragraph, however, is not so much concerned with what the Rabbi said as with the manner in which the Columbia organization contributed space for the dissemination of an extreme Jewish viewpoint without at the same time contributing equal space to the Christian analysis of the same point. It seems only fair to ask that if subtle attacks on Christianity are to be admitted to the pages of their magazine, the Christian retort should be included.

Parade Of Events

SOME good news came in during the week. . . . A German chemist invented a new kind of sausage. . . . Grover Whalen revealed the depression is over. . . . A hitherto-unsuspected method of forecasting weather by means of onions was developed in Wisconsin. . . . An amateur hour to end all amateur hours was held in New York. . . . In an attempt to discourage burglars from robbing police stations, Detroit installed a burglar-proof cashier's cage in its police headquarters. . . . Daylight hold-ups of the United States Navy seemed to be a thing of the near future. A lone gunman on the Pacific tried to hold up a United States battleship. . . . Squirrels and police were showing increased activity. . . . Responding to an alarm, New England police rushed bravely into a bank where a squirrel was chewing twenty-dollar bills, arrested the squirrel, rode him in a patrol wagon out of town. . . . Squirrels in Maine were beginning to fill auto exhaust pipes with corn and nuts, uncovering, it was said, a new method of reducing automobile accidents. . . . Massachusetts police removed a kettle of boiling water from a stove. A lady shopping downtown telephoned she had forgotten it. . . . Believing that practice makes perfect, two New Jersey youths, desirous of appointment as motor-vehicle inspectors, began stopping autos and examining drivers' credentials and continued practising until they were arrested. . . . A Chicago driver's engine stalled. He got out to crank the car, which started, ran over him. He grasped the spare tire, rode on that, was arrested for driving while intoxicated. . . . A speaker in the West praised common sense.

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A Council of Revision of Laws in 1936?

JOHN W. CURRAN

VIGOROUS political discussion has centered around the Constitution, the Supreme Court, the President, and Congress, since the Supreme Court last May declared unconstitutional the Farm Mortgage Moratorium Act, the Federal Oil Control Act, aspects of the NIRA involved in the New York "chicken case," and the removal of a member of the Federal Trade Commission by President Roosevelt. Such decisions and the ruling in the Agricultural Act case make it clear that the pending program of social legislation can never become part of the law of the land unless a broader interpretation is given to the Constitution or new amendments added to it.

If history repeats itself three amendments might be added today, just as three amendments were added to the Constitution during the reconstruction period of 1865. In 1936, one amendment broadening the definition of interstate commerce, another eliminating tax exemptions on government securities, and a third re-allocating the balance of power between the legislative, executive, and judicial departments, might bring about needed changes.

The Washington scene of 1935-36 was anticipated by James Madison in 1787, and if his Council of Revision had been adopted by the Constitutional Convention it is probable that the confusion caused by conflicting interpretations of the Constitution by different departments would have been avoided. Madison's plan would certainly have eliminated the absurdity of the Government adopting an unconstitutional policy and enforcing it for eighteen months. Such a fact warrants its consideration today. Out of the old fields comes the new corn. So back to Madison and his plan.

The nucleus of the Council of Revision is mentioned in a letter Madison wrote to Edmund Randolph on April 8, 1787. When Randolph presented the Virginia plan to the Constitutional Convention on May 29, 1787, Madison's idea appeared as the eighth resolution, in the following words:

Resolved, that the executive, and a convenient number of the national judiciary, ought to compose a council of revision, with authority to examine every act of the national legislature, before it shall operate, and every act of a particular legislature before a negative thereon shall be final; and that the dissent of the said council shall amount to a rejection, unless the act of the national legislature be again passed, or that of a particular legislature be again negated by of the members of each branch.

On June 4, 1787, the Council of Revision was discussed in the Constitutional Convention and Elbridge Gerry, of Massachusetts, refused to support it. Madison states:

Mr. Gerry doubts whether the judiciary ought to form a part of it, as they will have a sufficient check against encroachments on their own department by their exposition of the laws, which involved a power of deciding on their constitutionality. In some States the judges had actually set aside laws, as being against the Constitution. This was done, too, with general approbation. It was quite foreign from the nature of their office to make them

judges of the policy of public measures. He moves to postpone the clause, in order to propose, that the national executive shall have a right to negative any legislative act which shall not be afterwards passed by parts of each branch of the national legislature.

Rufus King, of Massachusetts, seconded the motion, observing that the judges ought to be able to expound the law, as it should come before them, free from the bias of having participated in its formation. In passing one should note that Major William Pierce, of Georgia, reporting the same episode, states:

Mr. King was of opinion that the judicial ought not to join in the negative of a law, because the judges will have the expounding of those laws when they come before them; and they will no doubt stop the operation of such as shall appear repugnant to the Constitution.

On June 6, 1787, the Council of Revision with Gerry's amendment was discussed in the Constitutional Convention again. Madison states:

Mr. Wilson moved to reconsider the vote excluding the judiciary from a share in the revision of the laws, and to add, after "national executive," the words "with a convenient number of the national judiciary"; remarking the expediency of reinforcing the executive with the influence of that department.

Madison continues, "Mr. Madison seconded the motion." Madison among other things then said, in explaining the relation of the executive to the judiciary in the Council of Revision:

He would stand in need, therefore, of being controlled as well as supported. An association of the judges in his revisionary function would both double the advantage and diminish the danger. It would also enable the judiciary department the better to defend itself against legislative encroachments. Two objections had been made: first, that the judges ought not to be subject to the bias which a participation in the making of laws might give in the exposition of them; secondly, that the judiciary department ought to be separate and distinct from the other great departments. The first objection had some weight; but it was much diminished by reflecting, that a small proportion of the laws coming in question before a judge would be such wherein he had been consulted; that a small part of this proportion would be so ambiguous as to leave room for his prepossessions; and that but a few cases would probably arise, in the life of a judge under such ambiguous passages. How much good, on the other hand, would proceed from the perspicuity, the conciseness, and the systematic character, which the code of laws would receive from the judiciary talents? As to the second objection, it either had no weight, or it applied with equal weight to the executive, and to the judiciary, revision of the laws. The maxim on which the objection was founded required a separation of the executive, as well as the judiciary, from the legislature and from each other. There would, in truth, however, be no improper mixture of these distinct powers in the present case. In England, whence the maxim itself had been drawn, the executive had an absolute negative on the laws; and the supreme tribunal of justice (the House of Lords) formed one of the other branches of the legislature. In short, whether the object of the revisionary power was to restrain the legislature from encroaching on the other coordinate departments, or on the rights of the people at large, or from passing laws unwise in their prin-

ciple or incorrect in their form, the utility of annexing the wisdom and weight of the judiciary to the executive seemed incontestable.

On July 21, 1787, Madison states:

Mr. Wilson moved, as an amendment to the tenth resolution, "that the supreme national judiciary should be associated with the executive in the revisionary power." Mr. Wilson added: "This proposition had been before made and failed; but he was so confirmed by reflection in the opinion of its utility, that he thought it incumbent on him to make another effort. The judiciary ought to have an opportunity of remonstrating against projected encroachments on the people as well as on themselves. It had been said, that the judges, as expositors of the laws, would have an opportunity of defending their constitutional rights. There was weight in this observation; but this power of the judges did not go far enough. Laws may be unjust, may be unwise, may be dangerous, may be destructive, and yet may not be so unconstitutional as to justify the judges in refusing to give them effect. Let them have a share in the revisionary power, and they will have an opportunity of taking notice of those characters of a law, and of counteracting, by weight of their opinions, the improper views of the legislature. Mr. Madison seconded the motion."

Mr. Madison "considered the object of the motion as of great importance to the meditated Constitution," as it would be useful to the judiciary, executive, and legislative departments, and added: "It would, moreover, be useful to the community at large, as an additional check against a pursuit of those unwise and unjust measures which constituted so great a portion of our calamities." The members of the convention were so imbued with the idea of a logical interpretation of Montesquieu's tripartite theory of governmental power that Madison's plan

was rejected on the ground that it would upset the balance of power by increasing the strength of one department at the expense of another.

Madison, undaunted, for the last time on August 15, 1787, moved the following amendment:

Every bill which shall have passed the two Houses shall, before it becomes a law, be severally presented to the President of the United States, and to the judges of the Supreme Court, for the revision of each. If, upon such revision, they shall approve of it, they shall respectively signify their approbation by signing it; but, if, upon such revision, it shall appear improper to either, or both, to be passed into a law, it shall be returned, with the objections against it, to that House in which it shall have originated, who shall enter the objections at large on their *Journal*, and proceed to reconsider the bill; but if, after such reconsideration, two-thirds of that House, when either the President or a majority of the judges shall object, or three-fourths, where both shall object, shall agree to pass it, it shall, together with the objections, be sent to the other House; by which it shall likewise be reconsidered, and, if approved by two-thirds, or three-fourths of the other House, as the case may be, it shall become a law.

Madison was again defeated on the ground that his last motion was in substance the same as the previous one which the Convention had disapproved.

Just as Madison told the Convention in 1787 that there would be friction between the departments of the Federal Government unless some plan such as the Council of Revision should be approved, so today Madison's warning is still timely, and since time has vindicated the Father of the Constitution, why not try the Council of Revision?

Social Theory and Conversion of the Negro

M. R. MADDEN

IN 1929, nine Religious Orders of men and thirty-two Sisterhoods were engaged in mission work among the Negroes; but this corporative activity is not very impressive when we realize that this means only 166 priests and 829 Sisters for 250,000 Catholics out of nearly 12,000,000 Negroes. A handful of secular priests and earnest workers scattered throughout the Northern parishes raise these totals slightly but do not materially alter the proportions.

It may not be said that the Hierarchy has been silent, for both the Second (1866) and Third (1884) Plenary Councils of Baltimore called attention to the crying needs of the Negro and more than once since the Hierarchy has appealed for workers, effort, and money. Considering the further fact that the earnest practice of the Catholic religion Divinely established for all men has enormous social repercussions, we are more than impressed, we are appalled, at the meager results.

Naturally these meager results appal most the missionaries directly engaged in the field. For at least two generations they have been calling for aid and explaining the problems and needs. Their voice has not reached far and this question seems now in process of being framed, "Will it ever reach far enough, not just to help them but to save the work from decline?" They themselves

will and do always stress the favorable features. There is an added effort, vocations to the Orders working among the Negroes do increase, new activities are begun, new foundations laid. Progress in general slightly more than holds its own. There are distinguished and holy Catholics among the Negroes, public-spirited and noble workers are not lacking to their ranks, and no center of labor among them but has its inspiration from the Grace of God. But this is the maximum to record.

Various explanations and excuses are offered for this state of affairs, all coldly practical and highly reasonable—the general poverty of the white Catholics during the last hundred years; the great number of immigrants among them who of necessity had to confine their effort to establishing themselves in an atmosphere none too friendly; the dizzy speed at which the country has been settled and exploited, so that our Catholics have had little leisure to assess whither they were going and what they were neglecting; the silent, deadly battle between the institutions of the North and South behind the screen of slavery which has confused all current analyses of the American philosophy of well-being; the fatal consequences of the Reconstruction policy on North and South, white and colored, Catholic and non-Catholic alike hardly yet perceived in its true significance.

But a pause has come to all this development. The depression of the last few years has given the leisure for thought and the opportunity for a re-orientation of the whole work. Listening to the missionaries' criticism, the attentive listener may detect behind the surface the unspoken question, "Can we go on as at present?"; and the unvoiced fear, "We cannot."

This does not imply any lack of faith or confidence, but is due rather, at least in my opinion, to an instinct assuring them that the action of God, while independent of man, demands the concurrence not only of his will and submission, but one in accordance with the principles of his nature. This would mean that the work of the missions and of the conversion of the Negro requires a social environment and background in which the Catholic life can flourish; otherwise, for white and Negro, there is the leakage.

The implications of this touch all our Catholics and a study of the situation is so complex that it cannot well be tackled *in toto*. Fortunately we are not obliged to know everything in order to know something and we can frequently grasp the larger problem in the smaller, so that a study of why we have so few Negro converts might well give us the answer to why we have so few American ones.

Buttonhole any missionary at random, or any pastor for that matter, and ask him, "How goes the work?" Will he not respond, "Slowly, I could do so much more if I only had the money," "No, I cannot do that, or this, or the other, I lack the financial means." "Oh, yes, the harvest is ripe, but I cannot find the time for proper instruction or search for souls, since seven-eighths of my time is taken up with financial ways and means." "Do our converts remain firm?" "Well, they do and they don't. So often the environment is against them."

Aside from this situation being a natural result from the conditions of what social critics call a pecuniary society, it may be further illuminated by inquiring what the missionary would do if he had the money. Judging from what he does now with what he has, and this holds for old and settled parishes as well, he would open clinics, dispensaries, hospitals, schools of all types, so-called social and recreational centers, convents, and churches. Some would go a step further and install credit facilities and better housing. As one distinguished missionary has it:

As far as the American Negro is concerned it will be almost impossible to raise him to a high spiritual and moral level unless at the same time we try to develop the home and the school, to increase his industrial efficiency, and to assist his contributing to literature, science, art, and philosophy. The social and religious betterment of the Negro must go hand in hand. . . .

The true concept of sociology, however, is to use the rendering of material aid, the furnishing of worldly relief to sickness and want as a means of establishing a basis of confidence upon which to build up the spiritual edifice and lead to the practice of religion.

Would this solve the problem? Let us examine the social theory behind this and note if it is not in great part the current theory of humanitarianism and artificially constructed group activity designed to adjust man to an environment over which he has no control, rather than to enable him to live by constructing his own environment?

We are not forgetting the few exceptions of opposite policies now in existence in the United States, but is not the vast majority of our Catholic leadership going along on this very theory and justifying it on the ground that a little ethics makes it human as well as spiritual?

However this may be, is it sufficient to convert the Negro? Can we appeal to the intelligent Negro and hold the less favorably endowed, not to mention the white Americans, if we say: "Here is the one, true Church and the religion of Jesus Christ. You are baptized in it, you are a member of it, now go and live it according to the principles you have been taught; live it in the slums, on the dole, discriminated against, disregarded, and shunned, and be a saint in a society in which the nascent shadow of a revived slavery is already darkening the horizon? For this we have no responsibility. It is the social order. Catholics as Catholics have no social theory or concrete social order to offer you"?

Is this really the Catholic procedure, the Catholic way, the Catholic life? Do we not tempt God when by our silence, our lack of initiative, we seem to say that it is? For it is not true. There is a Catholic social theory and a Catholic social order. Its premise is that man is a being so constituted by the demands of his nature that he is unable to live alone and for his own welfare is bound to live in society. His social interests and needs naturally draw him into this fellowship and into a common solidarity with his fellow-man which finds fullest expression in the common civilization of the group.

These interests are social, however, in the sense that they bind men to one another by a series of connected relationships. These are not solely of a material or economic character, for man is a creature composed of body and soul and created by God for Himself. It is this fact alone, the common origin and common destiny, which constitutes the fundamental unity of society, for it gives it purpose and the general direction for all social action.

True, such a series of social relationships imposes upon all the members of the society mutual duties and mutual obligations. To measure these duties and to exact these obligations properly and justly requires the arrangement of the relationships in a due order but not in an order in conformity with a justice that is the mere product of man's will, but with a justice reflecting the eternal justice and law of God, the norm for regulating human relations. Each interest of man, whether flowing from his spiritual, intellectual, or physical nature, must have its proper place and its proper institution to regulate it and to satisfy it.

This is the theory, but it is not an abstraction. It has no meaning apart from its embodiment in actual institutions because it is for man to live by as well as to think by. It is of no value to say the word only in order to convert the non-Catholic and Catholic born alike when that for which it stands does not exist in custom or institution, the living embodiment of the principle. We must *erect*, not only teach, the Catholic family, the Catholic co-operative, the Catholic art; we must make the Catholic social order, for without this order man by his nature is helpless in the clutch of his theories and will abandon

them to free himself. In this connection, Pascal has a timely thought:

We must make no mistake about ourselves. We are matter as well as mind. . . . How few are the things that are demonstrated! Proofs convince the mind only and custom affords us our most effective and our sternest proofs, for custom inclines the automatic part of us and that involves the mind without its thinking about the matter.

What better formula for the solution of the problems presented by the weak, the half-civilized, the moron, as well as for the satisfaction of the gifted?

The Catholic who begins constructing his social order and environment on the Catholic principle becomes each day a more steadfast Catholic. It may be objected that this is nothing new. It has been talked from time immemorial. And so it has. But how many missions, how many parishes are microcosms of this social order? How many indeed are merely units within a territorial boundary line, lacking an organic and unified life, with nothing to show but plants costing so many thousands or millions, and groups hastily thrown together to raise more thousands and as hastily disintegrating and parting! Already many dioceses can point to nothing but buildings to represent former parishes. And such will be the tale of all, for man is fickle and nomad until won and tamed by the social institutions of his environment, which attuned to heaven are bound to earth and support the conditions of his nature.

World Peace, Sanctions, and Hungary

TIBOR KEREKES

IN this age of general disagreement we still agree on one point: there is something wrong with our world. By agreeing on this we also understand that our agreement does not refer to the physical world, which after all has to follow a definite course staked out by the Creator. No, there is nothing wrong with the physical world. The sun rises and sets; the moon and stars are shining or sometimes hiding as ever; the earth is still covered with land and sea, mountains and plains, rivers and lakes; no, there is nothing wrong with the physical world. But something is wrong with man, with the crown of creation. He, the possessor of reason and of free will, is unreasonable, and is the breeder of ill will. His world is wrong, that world of suspicion, distrust, denunciation. Man is denouncing man, government is denouncing government, nation is denouncing nation. Therefore the general discord within each state, and among the nations.

What is the explanation of this? The answer is simple: *lack of understanding*. In our desire to report the events of the world from day to day, we are hasty, superficial, moody. We fail to stop to analyze the happenings by searching for the causes, and by failing to analyze, we fail to explain, and consequently we fail to understand.

When on October 9, at the meeting of the League of Nations Assembly, the Hungarian delegate announced that his country would not participate in the sanctions planned against Italy, all sorts of conjectures were made

in the world press and in various magazine articles as to the real intentions of Hungary. From the simple statement of ungratefulness toward the League—which was instrumental in the financial rehabilitation of Hungary—to the categorical declaration that Hungary wants to fish in troubled waters, and by the formation of a secret military alliance will attempt to change the map of Europe, accusations of all shades and degrees were advanced. All these have shown that the Hungarian attitude is completely misunderstood, that its re-statement, on the basis of official and semi-official declarations is desirable, and in the interest of world peace essential.

For the proper understanding of the Hungarian position taken in Geneva on October 9, it should be understood that the Covenant of the League of Nations contains a threefold guarantee of peace.

Article 8 states that "the members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety. . . ." That such reduction should be proportionate, i.e., "taking account of the geographical situation and circumstance of each state," is understood.

Articles 10 to 18 place upon every League member the obligation "to respect and preserve" each other's "territorial integrity and existing political independence" and if disputes "should arise between them" to submit the matter "either to arbitration or judicial settlement or to inquiry by the Council." It is expected from the League members "that they will carry out in full good faith any award or decision that may be rendered, and that they will not resort to war against a member of the League which complies therewith." And only in case the decision is not accepted by a member state, and in open disregard of above obligations it resorts to war, should certain provisions—commonly called sanctions—contained in Article 16 find application against the covenant-breaking state in order to uphold the principle of collective security.

The third, and just as necessary and indispensable guarantee of peace as the former two, is Article 19. This provides for the revision "by members of the League of treaties which have become inapplicable," and for the "reconsideration of international conditions whose continuance might endanger the peace of the world."

Disarmament, compulsory arbitration, and conciliation for collective security, and revision are thus the guarantees of peace. The covenant makes no distinction among them as to importance, preference, or order of sequence. For a successful maintenance of peace they are equally important, equally to be applied, equally to be observed. This is the theory of world peace contained in the covenant of the League of Nations.

But what happened to the theory in sixteen years following the establishment of the League of Nations? What does the practice show?

Soon after the acceptance of the covenant, and in direct violation of its spirit and purpose, but with the open or tacit consent or approval of the League, regional pacts were concluded among certain original League members, who happened to be victors in the World War. The pur-

pose of these pacts was the mutual guarantee of the territorial integrity of the contracting states against any change for all time. Such were the French-Polish, French-Little Entente, Little Entente-Polish treaties for the guarantee of the Eastern frontiers of Europe. These states practically demonstrated that for them only that guarantee of peace in the covenant has practical value which secures their territorial integrity. Disarmament and revision for them become dead letters.

But the defeated nations, only later admitted to membership in the League of Nations, saw exactly in the provisions of disarmament and revision the hope for a world peace, which to be lasting must eliminate the danger of conflict by the reduction of armaments also on the part of the victors, and by a careful and understanding revision of certain territorial injustices, which have been put into the treaties not out of malice but rather because of lack of information, or abundance of misinformation. After all, the treaties were made by the victors alone. Disarmament and revision, so the defeated nations believed, are the effective co-guarantors of territorial integrity and collective security. And all three together the guarantee of world peace.

The full acceptance of the covenant by the defeated nations, and the partial acceptance of the covenant by the victorious nations divided the states of the world into two groups: revisionist and status quo. As an irony, and in direct contradiction to the original intent and purpose

of Article 19 of the covenant, status quo was identified with peace, revision with war!

When Hungary entered the League she understood that the League of Nations represented an organization of nations for the maintenance of peace. Hungary knew that the League did not represent a sovereign body, a kind of super-state. Hungary knew that within the League each member state retained its own sovereignty, unlimited and undiminished. Hungary knew that membership in this organization demanded certain cooperation for the maintenance of peace prescribed in the covenant. Hungary believed that the key to the success of world peace is Article 19 of the Covenant. This article foresees the changing character of the world and the necessity of adjustments from time to time in order to eliminate "international conditions whose continuance" might be the cause of a future war. Hungary, therefore, hastened to declare her firm belief that world peace is best secured by the application of Article 19.

When, therefore, in the present Italo-Abyssinian conflict Hungary refused to line up with nations who advocated the application of sanctions against Italy, even at the risk of precipitating another world war, Hungary remained true to her conviction. Why resort to sanctions when applying Article 19 would solve the problem?

Revision with disarmament will keep the peace; sanctions without revision or disarmament will lead to war this is Hungary's thesis.

A Georgia Sailor

VINCENT DE PAUL FITZPATRICK

I NEVER had set eyes on Robert Grier of Columbus, Ga. I did not know there was such a person in the world. But Robert Grier of Columbus, Ga., has just left my office. He is in my opinion a representative of that segment of American young manhood of which this country can be proud. Robert Grier is a Navy man, a fireman on the U. S. S. Leary, which is lying in the Baltimore harbor, about two miles from the typewriter on which I am clicking off this story.

I have just left the Baltimore Cathedral and am writing these lines because I have heard Robert Grier of Columbus, Ga., express some of his views. My office adjoins the Cathedral. That is where I first saw Robert Grier. He knelt two pews in front of me in the "Mother Church of all the Catholic churches in the United States." I noticed him, not only for the Navy uniform, which he had on, but for the spotlessness of that uniform and the careful way in which it had been pressed. I suppose he thinks God should have the best. Even the match box, which he had tucked away in his black tie, added to the note of care in his dressing. It was in perfect position.

When the priest, the son of one of the most beloved laymen in the history of Baltimore, came into the sanctuary to say Mass, Robert Grier of Columbus, Ga., and the United States Navy, stood and remained rigidly erect until Mass began. I noticed he was saying his Rosary.

He kept on saying his beads through the Mass, until after Communion; then he appeared to be making acts of thanksgiving. Evidently the teachings of the Sisters of Mercy are remembered by him. Robert Grier walked to the Communion rail with his hands joined and he came back with his hands joined. That was what he was taught to do in school in Holy Family parish, Columbus.

Outside the Cathedral I stopped the young sailor and invited him into my office; I wanted to interview him. He accepted the invitation. He got a kick out of the idea, but begged me not to let any of his shipmates know about it. Yes, it was "O.K." with him to publish what he said, "if it amounts to anything."

He drank a glass of water, then took the match box from his tie, lighted a cigarette, replaced the match box and awaited my cross-examination. I pass on, indirectly and directly, his statements.

His father had been born in Burlington, Vt., but went to Georgia with his parents when he was a little boy. Robert Grier's mother is a Southerner.

"When I went to school in Columbus," said Robert, "I knew my catechism well. I liked to study catechism. In fact, I got my best marks in it. But now I would like to know more about the teachings of the Catholic Church. There are so many questions which are put to me, which I would like to know better. I know why I am a Catho-

lic and all about the Sacraments and everything else. But sometimes when a Catholic does something wrong, when a Catholic gets a divorce, or steals or does something else the fellows on the ship want me to explain it. It's hard to explain. Sometimes I get mad; I fly into a temper and tell them what I think of them. I tell them they are unfair. Some of the other Catholics tell me I shouldn't lose my temper. I just don't seem to be able not to. It's not easy to take it when they say something against your Church or priests.

"Sometimes the fellows say the Catholic Church exists just to make money, that religion is a graft, that all churches, all religions, are just graft and all priests and ministers are grafters. That burns me up. I tell them my pastor back home always has a hard time, that he gets little salary, and for months at a time he doesn't accept a cent of salary. I tell them the Catholics down in Georgia are poor and the priests are poor and that the priests have to travel miles to say Mass and give the Sacraments. I tell them the Sisters give up everything just to teach school or to nurse the sick or do other things like that. They ask me who gets the money from the collections and the vigil lights and the candles. I shoot it right back at them and tell them you have to pay to have churches built and to light the churches and run schools and to feed the priests and Sisters and to heat the church.

"There was one Catholic sailor who married outside of the Church. He said he was married outside the Church because he didn't have money enough to be married inside the Church, that they wanted to charge him ten dollars for having the banns published. I lost my temper and called him a liar. He did a lot of damage by his bad example.

"The thing that hurts worse is when they ask you what good religion does you and when they say that religious people are all hypocrites. Nobody wants to be a hypocrite. They ask me why I lose my temper and why I am not better, and why going to Mass doesn't make me better. I tell them people go to church because they want to be better, because they realize they are not good and really want to help themselves. My main argument is that by going to Mass and attending your duties you get a safer, more comfortable feeling, that you never know in the Navy or any other place, what is going to happen to you at any minute and it's better to be ready.

"The toughest of all the arguments is when they ask what does religion get you? I have had some tough breaks. I often wonder how it is some people who do as they please in life, never think of God, never go to church, make fun of the people who go to church and call such people hypocrites, seem to get the breaks. It makes you think, but I guess it's just a temptation. I reason it out that after all I need Mass and Communion and that always I can fight better against temptations and feel safer and more comfortable should danger come than if I did not go to church."

As I sat talking to Robert Grier, of Columbus, Ga., and the United States Navy, I admired his frankness and manliness. There was nothing upstage about him. He

seemed almost to have an obsession against being a hypocrite. Believe me, that's the last thing he ever will be.

"Would you like me to give you some Catholic magazines? I have many of them in the other room. Would they help you?" I asked him.

"No, don't do that. The fellows would ride me. They would make fun of me, if a pack of magazines and religious books were to come to the ship in my name.

"My people get that magazine back home," he said, pointing to a copy of *Extension* magazine on my desk.

Then he went on: "I get some Catholic magazines and newspapers from time to time. The chaplain of our fleet, whenever I am with the fleet and a Catholic chaplain is near, sends us such magazines. Sometimes officers leave them for us fellows. The officers pass on their magazines and newspapers, fiction stories, the funnies, the sports sheets, the secular magazines, and sometimes a Catholic magazine for Catholic men."

"Are fellows in your position ever tempted to miss Mass, without reason?" I asked.

"Yes," he answered candidly, "I have often been tempted to miss Mass. Sometimes it is cold and rainy and the nearest church is far from our ship. I promised my mother when I left home I would not miss Mass. In four years I have not broken my promise. I feel this way about it, you would be a slacker. Many of the Catholics are faithful and they are real guys and everybody knows they are. But some of the Catholic fellows began staying away from Mass occasionally, then they began to miss Mass frequently and now some of them never go at all. But most of them get mad when anybody says anything to them against the Catholic Church. It seems to me when you go to Mass, when the odds seem against you, you go back to the ship with a little more confidence in yourself. That's not hypocrisy, is it?"

I assured him it was not and let him go on.

"You ask me about going to Communion. I think it keeps you in better trim. I am not an angel. Get the right dope on me. I feel ashamed of myself when the others say, if you go to church why aren't you better? I can't answer that. All I know is that it helps me and it helps me more when I go to Communion. If you go to Mass, why not go to Communion when you get the chance? If you don't go to Confession, you are going to get worse all the time. Confession checks you up. I feel at least I am trying; if I don't get better there is a chance of my not becoming worse.

"When we are with the fleet and there is Mass on the ship on which the chaplain is stationed, tenders and launches take us to the ship. We sailors call it the 'church party.' Do you know Chaplain Halley? Everybody likes him, even the non-Catholics. He's a big help. He's at the Norfolk Navy Yard now."

After I had finished interviewing Robert Grier, he asked me a question: "Can you tell me how I should answer some of the fellows when they quiz me when some Catholics goes wrong? I would like to return their fire."

"Why not use their same line of argument?" I said. "Benedict Arnold betrayed his country; were the rest

of the officers and men in the Army traitors? Some of your men drink too much, don't they? And yet the Navy resents any charge that the Navy is made up of drunkards. How would the men on your ship like to be blamed because one man on the ship did something wrong?

"Judas Iscariot was an Apostle and he became a traitor. St. Peter denied Our Lord but afterwards he was appointed Pope. Why? Because Our Lord and the Catholic Church have regard for human frailty. The United States Navy hates a quitter. There's one thing the Catholic Church hates most of all, and that's a quitter. Isn't it true that if men stop trying to be good, stop going to Mass, or if they are Protestants, stop going to church because they feel they are not living up to their church's regulations, they are quitters? But here I am preaching you a sermon when you heard a good sermon a few minutes ago."

Economics

The Cooperative Movement

CLARENCE F. BURKHARDT

WHEN we contemplate the achievements of the world's greatest scholars, artists, statesmen, musicians, and professors, men who have really done something for their contemporaries as well as for posterity, we find that rarely have any of them amassed material wealth. The satisfaction resulting from having done something of benefit to civilization and humanity is their reward. When, on the other hand, we turn our attention to that other type of person who directs all of his energies not toward any altruistic purpose, but merely to the acquisition of money, we are forced to conclude that the present economic system that siphons huge incomes into the hands of a few while millions of others starve is badly in need of some kind of revision.

It frequently happens that remedies prescribed for social evils turn out to be worse than the trouble they were expected to eliminate. Among such quack nostrums will be found the twin expedients of Communism and its natural reaction, Fascism. It is not the purpose of this paper to dwell on the delusions of either of these two systems, for that has been done often enough before. There is, however, a method that has been found capable of minimizing many of the evils of the present economic order without in any way destroying any natural or constitutional rights of the individual. This system is known as the cooperative movement, and has enlisted the hearts and intellects of unselfish men and women the world over. It aims, and with gratifying success, to correct the evil of gouging the consumer in order to provide immense unearned profits for a few.

Observes J. P. Warbasse, one of its prominent exponents:

There is running through all society a sense of revolt against certain of the injustices of the profit motive, and a hunger for something better has become so strong that it is giving rise to many schemes both for reform and for radical change. Growing

"Don't feel that way about it," said Robert Grier. "I'm going to use those arguments. I am coming back to see you sometime."

I could not help noticing at Mass in the Cathedral that Robert Grier put something in the collection box when it was passed, both at the Offertory, and after Communion, the second time for the seat offering.

All of us know how some "devout" Catholics become so engrossed in their prayer books when the collector reaches their pew that they fail to see him. Robert Grier of the United States Navy and Columbus, Ga., would not do that; he would consider it hypocrisy. If he did not have the money he would not pretend. And Robert Grier receives no fortune as a fireman on the U. S. S. Leary.

May I in conclusion broadcast a message to Mrs. Grier, of 638 Broadway, Columbus, Ga.? "You have a son to be proud of—and he's not a hypocrite."

out of this are certain definite social movements. There is a movement in society which is adapting the ancient and natural principle of service to the present economic system. It is called the cooperative movement.

Msgr. John A. Ryan of the Catholic University has given the matter much study. He writes:

In many parts of the industrial field there is a considerable waste of capital through unnecessary duplication. This means that a large amount of unnecessary interest is paid by the consumer in the form of unnecessarily high prices. . . . The most effective means of lessening the volume of interest and bringing about a wider distribution of capital is to be found in cooperative enterprise.

In 1919, the Administrative Committee of the then National Catholic War Council issued a pamphlet entitled, "Social Reconstruction." It is today more familiarly known as the "Bishops' Program," by reason of the fact that this committee consisted of four bishops. Then, as again today, the country was plagued by rapidly rising prices for the necessities of life. After giving the matter a painstaking investigation, they arrived at this conclusion:

More important and more effective than any governmental regulation of prices would be the establishment of cooperative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal of our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. . . . No machinery of government can operate automatically, and no official and bureaucratic administration of such machinery can ever be a substitute for intelligent interest and cooperation by the individuals of the community.

Cooperation is not in any way interested in any so-called class struggle. Its efforts, points out Sonnichsen, are not directed to the amelioration of one class, even the so-called working class to the exclusion or at the expense of others. It

includes without any distinction all members of society under the broadest of all classifications—that of consumers. Its benefits are not promised to the workman as a workman; that is, as a producer any more than they are promised to the capitalist as a capitalist, but both are regarded under a common aspect as consumers.

There are several forms of cooperative action. The form now making the greatest strides is that known as consumers' cooperation, now found in forty countries, with 70,000,000 members. This movement was started over ninety years ago near Manchester, England, by the now famous Rochdale Weavers. In the year 1844, as a result of intolerable conditions, twenty-eight flannel weavers in Rochdale, Lancashire, sought for ways and means to keep their heads above water. They eventually decided to pool their savings and operate their own store. Within two decades there were so many of these consumer-owned stores that the next logical step was to start a wholesale enterprise, and then control production itself. It is today England's largest business, its ships sail the seven seas, and it supplies practically every human want. Its directors receive in terms of American money just \$3,600 per year. From a humble beginning, the idea spread through the whole world.

Up until the depression, economic conditions in America have always been much more favorable than in other countries. This is the reason why consumers' cooperation, although highly successful in a number of places in this country for many years, has on the whole received considerably less attention in the United States than elsewhere.

But things have changed.

The United States Bureau of Labor Statistics in a recent bulletin tells us that

renewed and increased interest in cooperative effort is one of the results of the severe economic hardships of the past few years. . . . In hard times . . . with decreased employment and lessened income, the wage earner is forced to take stock of his position and look about for possible ways of improving it.

Through its close association with the movement, St. Xavier University in Antigonish, N. S., has become internationally famous. It has fostered the development of hundreds of cooperative units as well as study clubs devoted to this subject. Its extension department is aggressively furthering the aims of the British Canadian Co-operative of Sydney Mines, N. S. This organization has in its thirty years' existence paid in the form of patronage dividends the sum of \$3,075,000. If this movement ever realizes its full possibilities, the danger of social upheaval, through widespread economic disorders, will automatically disappear.

WORDS FROM THE CROSS

What is there less than life that I would keep?
What is there more than death that I could give?
Who more than I shall writhe to lethal sleep?
Who more than I long ages hence shall live?

And who are they that say with cynic tongue
My truth is but the madness of My will?—
It is more real than all the stones they flung;
More real than all the flesh of Me they kill.

LEGARDE S. DOUGHTY.

Education

"Why Do They Go to Princeton?"

CHARLES MCK. LYNCH

ONE frequently hears the question asked, why did this prominent Catholic's son go to Princeton, or Yale, or California, as the case may be, or this other's daughter go to Vassar, or Radcliffe? But it is seldom answered. Now the reasons that impel people who parade their Faith to adopt a course that is forbidden by Canon Law, deplored by the Holy Father, and deprecated by the American Hierarchy, ought to be weighty. Unfortunately often the reasons are absurd and that is why the question goes unanswered.

Indeed the question itself is considered very uncouth, but the matter is so serious that it can no longer be ignored. We have no right to jeopardize the Catholic educational system in America just to spare people's sensibilities. The reason why some Catholics who attended a secular college are so sensitive coincides with the reason which took them to the secular college. Briefly, they are snobs.

A snob is a member of a social group whose inclement destiny it is to spend his life tormented by a sense of inferiority to persons in another social group. In his endeavors to be considered equal to the objects of his envy, he apes their customs and by overt act deprecates those with whom he normally would be classed. The grouping may be formed by such distinctions as religion, nationality, income, or profession. The Catholic snobs who insist on un-Catholic education are of two types, social snobs and intellectual snobs.

The former are the result of the immensely rapid growth by immigration of the Catholic population of the country after the Civil War. Many of these immigrants achieved undreamed-of prosperity, and their children rapidly found ways of spending money. The frenzied finance of the post Civil War period had created a class of plutocrats, and it became the goal of many of the newly arrived and newly rich to be numbered with them. This group had in its turn aped the bad manners and worse morals of the English industrialist of the same period. In extreme cases the Catholics who aspired to the "high-society" group abandoned their Faith altogether; in less evil instances they indulged in those twin vices, non-Catholic education in fashionable schools and mixed marriages.

The pleas and excuses for the first of these lines of conduct are more or less similar. The first is that they make better social connections at non-Catholic colleges. Their definition of "social connections" is something distinctly unsocial, but it is probably true from their point of view. But it is not a valid defense. However, with anyone to whom such matters assume grave importance, argument would be futile. Our only resort is to prayer.

More formidable is the defense that a non-Catholic college provides future business contacts more valuable

than those obtainable at Catholic institutions. This may often be true, because Catholic colleges exist solely to educate their students, but it is still not a valid reason. When the Bishop strikes the cheek of a subject at Confirmation it is a warning that the new soldier of Christ must be prepared to suffer disabilities and even death for his religion. Surely the off-chance of making a business friend does not warrant the risk to one's Faith.

The social snob always advances the argument that the non-Catholic colleges give a superior education. This may be dismissed without consideration as his intellectual interests, if any, are the shallowest. With him higher education is entirely a matter of meeting the right people.

Here we may give some consideration to the question of the superiority of secular education. The brick-and-mortar deficiencies of Catholic colleges are happily a thing of the past. We are still somewhat shy of million-dollar stadia, but the libraries, lecture halls, and laboratories of our standard colleges are adequate. There is a tendency to assume that the Catholic teaching staff is not quite so good as those found in secular institutions, but on close examination, it appears that the excellence, or lack of it, of the professors has little or nothing to do with the selection of their alma mater by the modern young person. True, some assume the superiority of the secular professor, because they know nothing about the case, and do not bother themselves to find out. As to curricula, with few exceptions, the student can obtain any course he, or she, wants, in Catholic institutions. But it is impossible for them to obtain the most important course of all—religion—at the non-Catholic college. Presumably, some feel they know all about their religion at the age of sixteen or seventeen and assume that they are supplied with armor to protect them against a lifetime of assaults on their Faith. A startling presumption! What really impresses these people is not the buildings, the professors, or the subjects. It is the "ballyhoo," the fancy systems, and the idea of having a degree from an institution with a "big name."

The three symbols of modern non-Catholic education are the time clock, which shows how long a student is exposed to a subject; the scale, which indicates how many pounds of books he must read and how many pounds of good white paper he has defaced rehashing what he has read; and the cash register, its joyous jangle announcing to the world that American culture has been advanced by ten dollars per point per semester hour. This is inevitable in a system which is based on the premise that everybody must have a college degree whether he has any brains or not. While Catholic colleges cannot avoid being colored with some of the educational fads of the day, they are saved from the ultimate follies of non-Catholic institutions because they retain at least certain subjects in their requirements, essential to education. It is perfectly possible to defend the thesis that not even a Protestant or an agnostic could receive an education in the contemporary secular college, because order is essential in education and chaos is the mark of this institution. Neither the faculties nor the students can agree as to what they wish to do.

All is uncertainty, although aims are expressed in vague platitudes. Merely to acquire masses of information, with no idea of coordinating what is thus learned, is worse than a waste of time. Catholic colleges may be gaited differently but all are on the same road, headed for the same destination. The secular colleges not only do not know where they are headed, but they cannot find the road.

The argument is advanced that when young people reach college age, if their previous training is good, they can take care of themselves, and therefore can afford to spend four years in a non-Catholic atmosphere. Of course those four years with the problems of adolescence accompanied by relaxed discipline and the removal of parental supervision are highly dangerous. Bad example and indifference can have tragic results. Nobody has the right to take a chance with his Faith. Children properly raised have an excellent chance of resisting disease, but their parents do not build their summer cottage in the neighborhood of the pest house.

Aside from the personal spiritual well-being of the individual, is the large question of what will be the final result of this policy of having a considerable portion of our people educated outside the Church? How can it fail to create two groups of Catholics?

The Catholic college graduate will never compromise with the sentimental attachments which prevent the non-Catholic college graduate from taking clear and vigorous action when the Church comes in conflict with the philosophy of the majority of our fellow-countrymen. That such conflicts will arise is certain, and we must remember we are the minority, and not too popular. In the past, the existence of a Protestantized group within the Church in this country twice brought it within measurable distance of disaster, if not outright schism. One was the fight over trusteeism. The second fight was over the school system. No prudent man can contend that we can face the ominous future without fear, when a determining group of our educated and monied people cannot think in a Catholic way, and do not know the Catholic position on modern problems, because as young men and women they deliberately refused to go to a Catholic college, the only place where they could learn these things. Our salvation lies in a united laity, which is impossible in the present state of divided education.

We may laugh at the those who believe that their religion is so protected by their unique virtues and wisdom as to be impervious to outside influences. We may be justly angry that the heroic efforts of our Bishops, clergy, and laity, the consecrated lives of our teaching Religious, should be treated with contempt by those who refuse to attend those splendid universities and colleges that are the living monument to the zeal of our people. We may weep that unity of the household of the Faith is being destroyed by the vanity and folly of persons who refuse to see that we cannot exist half Catholic and half non-Catholic. But it is better that we act, by prayer and by labor, to the end that every Catholic in college is in a Catholic college.

With Scrip and Staff

THE discovery that history repeats itself is a curious thing. It can fill you with a delicate kind of joy, such as a German entomologist confessed when he believed he had detected the dots and dashes of the Morse code upon the markings of a butterfly. (Incidentally, Herr Kibler was a little fanciful, for he made the code spell out "I am," and so prove that the Creator had signed His name to the insect's wings.) Or it can fill you full of bitterness, when the repetition spells human perversity. Such bitterness affects, on his acknowledgment, the contemporary historian, when he notes that between 1910 and 1912 Japan (in Korea), the United States in China (under T.R.), and France, Germany, and England, with their attempts at negotiations and understandings, were doing pretty much what is going on today. This observation, "tires men out, too; it makes them very tired. From weariness, from bitterness, from bewilderment comes the crippled spirit which is part of contemporary history, and no scholar, writing later, can quite recapture it" (Shepardson and Scroggs, "The United States in World Affairs: 1934-1935").

Surfeited with reviews of past events and prognostications of future events at the turn of the year I confess to much of the being tired, and the worse sentiment might easily follow in the wake. Preferring more joyful aspects I find satisfaction in recalling how history repeats some of the experiences of Cleone Knox, a young person of uncrippled spirit whose wildest thoughts, I imagine, did not entertain the notion that she was writing anything that would be analyzed over a century and a half later.

CLEONE'S record, which stops abruptly after two years, was published by Appleton in 1926 entitled: "The Diary of a Young Lady of Fashion: 1764-5." The Ascendancy in Ireland made its beneficiaries sleek with self-assurance, and Cleone was no exception to the rule. She conformed to the Ascendancy contempt for a religion she did not understand, a people of whom she was all the more ignorant because she thought she knew all about them. Her virtues, or what she considered them, were readily on parade. She had an astounding capacity for taking risks with these same virtues, sailing very close to the wind. Yet not capsizing. David Ancaster, impoverished, eccentric, dashing, was a reef around which her fluttering sails were ever tacking. Still, when she finally luffed to, it was in the serene port of matrimony, after he had chased her hot haste all over Europe. They had twelve children and lived happily and Church-of-Englandly ever after.

Unembittering is the discovery that little theaters in barns were found in England of 1764 (where she was visiting friends) as in New England of 1936. Witness her entry: July 21 of that year:

A play acted in a Barn near here by the fashionable youth of the place, in which I played the role of "Clarissa," a young

country lady who is betrayed by a noble Rake. Thankful that though the Bucolic character of the part fits me, the other does not through some Happy Chance, for I own to my name that I have not always shown sufficient prudence, especially where Mr. David Ancaster was concerned; so fatal an effect does swarthy masculine beauty produce upon my too susceptible Heart.

The play was poorly acted as might have been anticipated from the rehearsals, whereat all the players wrangled and complained of their Roles. "My dear, I vow I cannot be an Ingenue!" "Tis too Insipid!" "Let me be the fascinating Lady Georgina! I am immoderately skilful at passionate scenes," and so on. My Noble Rake, far from being the Bold Villain he was pictured in the play, was seized all on a sudden with a fit of fright and totally forgot his words till I pinched his arm sharply, whereupon he bleated: "Clarissa, I am determined to have you body and Soul," in a voice like a Sheep. Before it was ended it commenced to rain and the Barn being Old and Decayed, the spectators retired home damp and melancholy.

However, Cleone had experience of a wider world than that of amateur theatricals. From England her tour led her to France, thence to Switzerland and finally to Venice, which was then at its ebb morally and socially. In France she stayed at the Duc de Choiseul's, where all talk was "of nothing but Politics, Literature, and Religion." The gentlemen, contrary to her expectations of gay France, she found "all stiff and Philosophical." The ladies were "all Savantes or pretended to be."

Despite the talk of religion and philosophy, there were plenty to make eyes at her, including charming young Monsieur de Guys, who for a time nearly obliterated the memory of dear David home in Ireland. De Guys, she found, "abhors the Jesuits"—difficult to get bread and butter from the Choiseuls if he did not—but he appeared to be "deeply solicitous for the poverty of the peasants." "We are hanging on a Precipice," he declared, "but I can see no end of it all." The young man "spoke also with scorn of the nobles of M. de Belisle's kind, who preach Revolution and Freedom and at the same time send peasants to the Gallies for Trifling misdemeanors. All this serious talk accompanied by Doux Yeux."

M. de Belisle had tried to go a little further than Doux Yeux, but he did not know Cleone.

Well, it was all just in the day's program for the Anglo-Irish maid, and she moved on to other parties and other flirtations. That one glimpse, however, unsuspecting because it meant nothing much to her, sheds a bleak light upon some things we see today. Now, as then, the fomenters of revolution are not found among the dispossessed alone. The highly possessive group can play as easily at the same game as did the wealthy lords and lordships who on the eve of the French Revolution toyed with "philosophical" skepticism. And they are cutting off their own heads with equal effectiveness in the end. Zoologist Dr. Riddle, of the Carnegie Institution of Washington, who censures "parochial schools" in the name of evolutionary science, might also take note that these gentry, who condemned peasants to the galleys, turned their fangs on religion in the name of science (dubbed "natural philosophy") about which most of them knew little more than poor Miss Knox. Irresponsible poverty is a shifting sand; irresponsible wealth is a devastating fire. So history repeats itself.

THE PILGRIM.

Literature

Paul Bourget

JULIA KERNAN

WHEN on last Christmas Eve, Paul Bourget died at the advanced age of eighty-three, he was already a legend, even in France. A respected legend, to be sure, and revered in many quarters, but already thought of as a classic and a tradition. He had long lived away from Paris and did not frequent other writers, and although he had never ceased to belong to the moral and literary life of his country, it was as a spectator rather than as an actor. Yet his creation of the psychological novel, and the evolution of his religious and social thought make him a figure of paramount importance to students of literature and of the Catholic literary revival in France.

Because of his conservative and even reactionary viewpoint on social questions, Paul Bourget was represented by his critics as a disdainful aristocrat, mistrustful of democracy. This opinion was bolstered by the setting of his novels which always take place in luxurious private houses and in cosmopolitan society. By glacial silence he replied to these attacks, and in the end he silenced them. But because of the deliberate seclusion in which he lived, and his effort to keep his individuality apart from his action, Bourget's life as a personal and human tale may never be written. We are compelled to view it as the romance of a mind fighting its way through the forest of despair and pessimism born of a materialist concept of life, to the open spaces of certainty and order. For Bergson was still unknown when Bourget struck his first blow at the power of Taine, Renan and the other prophets of inflexible determinism.

Paul Bourget was born at Amiens on September 2, 1852. He was not a writer shaped by his environment, he had no store of memories like Daudet of the Provence, no allegiance like that of Bazin to his native Angevin. He was without roots in any place, for his father was a state functionary, a professor of mathematics who was transferred three times before the boy was fifteen. He says of himself that he was christened at Amiens, learned his letters in Strasbourg and began his studies in Clermont, finishing them in Paris. To his father, of pure Latin blood, Bourget owed his taste for clarity and analysis; to his mother, a Lorraine of German descent, his poetic and philosophical bent. This dreamy and studious boy was shaped by his early reading more than by any outside influence, and to an extent possible only in France where even school boys buried themselves in the books of Taine and Renan, of Stendhal, Flaubert and Leconte de Lisle—all the enchanters and poisoners of that skeptical age.

Thus the energies of the young Bourget were absorbed and modeled by all that he admired in his reading; he lived in his books. Even the war of 1870 was more a literary matter than an actuality to the youth of his generation, and we receive the impression from such accounts as the *Soirées de Medan* that the war did not

profoundly affect the moral and philosophical outlook of France. Bourget at least was not changed, perhaps he was too young. Yet at the end of his course at the Lycée Louis-le-Grand he had received all possible intellectual and moral shocks, although he had not lived and was eager for experience. He was possessed by a young man's hopes and dreams and by the ideas he had met in his reading.

By 1871, he had finished his course at the Lycée and was confronted with the choice of a career. Doubtless with the idea of becoming a professor like his father, Bourget started reading for a degree at the Ecole Normale Supérieure. But this ambition was soon abandoned, and he began a course in Greek philology, and then plunged himself into the study of medicine. As in the case of Chekov, this last was to have an immeasurable effect on his work as a novelist, for it was as an observer of man and society that he treated his characters. He seemed to stand aloof and study them, as patients whose troubles could be scientifically explained and treated; he was a natural diagnostician. It was only his first and deepest love, literature, that turned him aside from the actual practice of medicine.

It was in the end to writing that Bourget decided to dedicate his life. In order to live, he took work as a tutor in the Latin Quarter. He began to live a garret life; he was poor but free, and had many hours to devote to study and to reading. His first published volume was a book of poems, *La Vie inquiète*, full of a noble restlessness, and his first novel, *Edel*, was a highly romantic story impractically written in verse. Of course it was not a success, but it was a really poetic composition, faithfully reflecting the mind of a very distinguished, high-minded and sympathetic young man. It was a last manifestation of romanticism, and it was the last book of the young poet and dreamer who was Bourget.

For there followed the crisis in his life which was to bring about his change of manner and of thought. As always in Bourget's case, it was a mental crisis. Perhaps because of the lack of success of his novel, perhaps only because the time had come, he was face to face with a choice of mode and direction for his future work. He perceived his own faults, and that they were the faults of his generation. He knew that from early youth his mind had been a reflection of the minds of the writers and thinkers who had formed it, and he therefore undertook a psychological examination of their souls and lives. The result, the admirable *Essais sur la psychologie contemporaine*, was a sort of mental autobiography. Bourget's conclusion was that the masters of yesterday had run their course, that the thought of the future would be built on premises other than their teachings. He diagnosed the case accurately; his book is a masterly picture of the French mind under the Second Empire and an arraignment of the materialism rampant since 1850. But he was then hesitant as to the remedy; some years were to pass before he found it.

So, pessimistic though sympathetic, he went on to write novels of the society of his day, interesting himself as an

anatomist in the subtleties of soul and character. In 1885 he published *Enigme*, followed by *Crime d'Amour*, *André Cornélis* and *Mensonges*. He immersed himself in the thickets of Parisian society; his books are naturalism, but in fine clothes. He traveled extensively, studying life in England and in Italy. He wrote of people as he found them; he was not interested in ideas of morality, and in his effort to present life in its entirety, he was sometimes regarded as gratuitously libertine.

But Bourget the novelist had not killed Bourget the philosopher, and in 1889 considerable surprise was caused by the appearance of a novel called *Le Disciple*. This book showed not only an intimate understanding of the life and ideas of the day, but uncommon power to stand apart and judge. It was a moving work which marked a revolution in the history of moral ideas, and proclaimed the responsibility of the thinker and the writer. It was not pushed to its ultimate conclusion, but it is an implied defense of Christianity.

At the beginning of the twentieth century, Bourget was nearing fifty. Compared to Zola, Goncourt or Anatole France he was morally distinguished, but except in the case of *Le Disciple* the graver and more philosophical turn of his mind was unknown. Even where his diagnoses of character flaws and social conditions were most acute, he did not particularly intend them as moral lessons. His characters were never picturesque nor great; but his analytical method of handling them was effective and interesting. He continued to write of the higher social strata and was at the height of his success as a worldly novelist, attracting the usual jealousy and some enmity from those who mistook his aloofness for snobbery. He had been elected to the French Academy on May 31, 1894.

It was therefore a surprise to the public when at the end of 1899 it became known that Bourget had accepted Catholicism, not only from the ethical but from the religious and practical viewpoint. He even undertook the revision of his books in the light of his new convictions, although it could not be said that he had given positive offence to Catholics in his writings, except in the case of one passage on Renan written in 1883. In this connection it is very interesting to compare the version of the *Essais sur la psychologie* as it appeared in 1883 with the text of the edition published in 1899.

It is very difficult to account fully for this change in Bourget. No doubt like many others he was strongly affected by the Dreyfus affair which showed the perils of intellectual disorder and the value of the Church as a social factor. Indeed, so closely was Bourget's conversion bound up with the evolution of his social theories that we find him becoming not only a Catholic but a Royalist. Now at this time in France there was certainly no necessary connection between the two. There were many staunch Catholics among the Republicans, and Rome had recognized the democratic form of government. Bourget's political views were due to his liking for aristocracy, his aversion to vulgarity, his passion for logic.

The effect of his conversion on his art is worth mention. His novels sought thenceforth to teach some religious or

social principle. Three of them (written in 1901, 1903 and 1905 respectively) are truly great—*L'Étape*, *Le Divorce* and *L'Emigré*. The first is a masterpiece, richly conceived as to situation and a sincerity that gives it a semblance at least of truth to life. The idea behind it is that an individual ought not to rise too quickly above his station. Such a theory shows a concern for order in society, but it is surely not necessarily a Catholic principle. The novel *Le Divorce* has as its object to prove that divorce is productive of woes to the children and ultimately to the parents themselves. *L'Emigré* shows that there is no place in a democratic country for the old aristocracy, and that the sons of the best families had to carve their way in less hostile lands.

Gradually, it is to be feared, the anatomist and moralist in Bourget pushed the novelist into the background, although certain of Bourget's novels in his third manner are extremely able, notably the *Le Démon de Midi*, which touches upon the principle that Catholicism is not only a philosophy but a life to be lived, and *La Geôle* dealing with an obsession of suicide to which Catholicism alone could offer an effective remedy. During the War he wrote several books to prove that Catholicism is the only doctrine which could give light in the horrible chaos into which the world appeared to be falling.

After the War, Bourget began to seek seclusion, to live apart even more than he had ever done, and his views on life now seemed fixed and inflexible. He became the mouthpiece of uncompromising conservatism. His turn of mind had always been pessimistic and he received late in life two bitter personal blows which could not fail to affect him profoundly. One was the condemnation of *L'Action Française*. However, unlike many of his contemporaries, he submitted to the decision of the Church. Few outside France can understand what this must have meant to him. The other blow was the insanity of his wife, whom he had married as a young tutor and who had shared his struggles and successes for many years.

The evaluation of so rich and varied a work as that of Bourget is extremely difficult. Despite the many Christian principles which he sought to prove, it can give rise to certain doubts in the minds of Catholic critics and moralists. In the first place, his treatment was pessimistic and hard. The dramas he created are distressing when they are not repugnant; he found the basest passions in the highest places. He rarely makes us feel that goodness or joy which lightens the austerities of the Christian philosophy of life. His cure for human ills was Christianity; but he proposed it as a last expedient and as a choice between the bitterness of the remedy and the bitterness of death. Yet the importance of Bourget as a moral and social influence was as great as his importance as an artist. It was real and it has increased. He was the creator of social literature in contemporary France; he was one of the principal leaders of that religious renaissance which he foresaw at the beginning of his career. We can feel but admiration for his sincerity, his love of truth, his high-mindedness, and for those patient labors which ended only with his death.

A Review of Current Books

Antarctic Saga

DISCOVERY. By Richard E. Byrd. G. P. Putnam's Sons. \$3.75.

THOSE who have eagerly awaited Admiral Byrd's personal narrative of his second expedition to the Antarctic will not be disappointed in this large, interest-packed volume. After a brief Apologia in which he meets varied criticism and a bow to the modern Isabellas who made the expedition possible and a glance at the minute and extensive planning before the trip, it is "off on the long trip to the bottom of the earth!" From then on there is such a succession of dramatic obstacles and successes as to hold the most blasé reader: exploratory airplane flights, dodging bergs in Devil's Graveyard, the home coming to Bay of Whales and Little America. It is an interesting speculation to think how a journalistic ghost would have dramatized the unloading when all the supplies were inched along Misery Trail and the site of yesterday's cache today becomes an ice floe starting north to sea! Or how he would have made a thriller of the sudden search for a substitute doctor for the expedition, his race against winter to the Ross Sea, and the subsequent operations which saved two lives. There is material here for another Jack London in the stories of the huskies and Dog Town, their supporters in the debate "Dogs Against Tractors" (the Machine Age has reached even the South Pole!), their endurance in the grueling trips. As it is, these and countless other gripping incidents are narrated in a matter-of-fact, day-by-day recital characteristic of a scientist. If less emotional than it might be, the narrative is more convincing for its plainness.

Admiration for the leader comes spontaneously when between the lines one reads his patience, caution, consideration for his men, faith in them, and the welcome absence of pose. These qualities are conspicuous in the book's most dramatic part, the description by another member of the party of Admiral Byrd's long isolation at Advance Base when with slow death creeping inevitably nearer his one thought was for the safety of his men and not his own rescue. How a kind Providence was evident here, as often during the expedition, is deeply moving.

A word about the other members of the expedition. Courage is expected in them, but their resourcefulness in the face of all manner of mishaps calls for long cheers. Let anyone follow the Antarctic saga of tractors surviving treacherous crevasses, seemingly hopeless breakdowns, and the constant menace of disabling cold, and then restrain if he can his enthusiasm for "most various man."

The initial objectives and subsequent work of the different scientists are detailed throughout the book. While the evaluation of their finds is yet to be made by the experts, any layman can applaud their energy, ingenuity, and devotion. The book's excellent format, maps, and photographs increase the pleasure already assured by the narrative.

WILLIAM GLEASON.

"It's Greatly to His Credit"

ENGLAND SPEAKS. By Sir Philip Gibbs. Doubleday, Doran and Company. \$3.00.

IN this book the man whom the Great War made famous as a news reporter is back at his job of reporting. He sets himself the task of discovering the soul of England at the present time—what Englishmen are thinking, how they are living, and what changes the social and economic upheaval of recent times has made in their character. The book is a series of interviews, mostly informal and loosely joined, of all kinds of Englishmen. Peers and ploughmen, authors and artists, coal miners and capitalists, all types and classes appear suddenly on his stage, speak their short piece, and disappear.

As a composite photograph of life in England today, the book is dull. Englishmen are doing pretty much the same things other Western peoples are doing in pretty much the same way. As a record of English thoughts and aspirations the book is likewise ordinary. England is trying to muddle through, but is fearful of another and worse world war.

And yet the book is not without interest, chiefly because it achieves what the author tried studiously to avoid. In his own words: "I have not colored these talks with my own imagination and ideas." In that aim Sir Philip was happily unsuccessful. *England Speaks* is a fine portrait of its author. It reveals him as a man who quite obviously likes his fellow-men. He finds them all fundamentally good and honest and noble. And quite pardonably he likes his fellow-Englishmen a little better than the rest of the world. For he finds them just a bit more honest and kind and good humored and thoughtful than other men. It is not the fact one challenges. Only high-school debaters would attempt to prove that it is or is not true. It is the evidence the author presents that betrays him, when he arrives at such a conclusion, as a man who wants to see, and so does see, the better side of human nature, especially in Englishmen.

If Sir Philip ever conceives the idea of writing a similar book about Americans, I hope in his perambulations for copy from ordinary folk he knocks at my door some winter evening. He would be welcome. For I know from this book he likes on such an evening an easy chair by the fireplace, with wine to sip and cigarettes to smoke. And through the smoke and delicate vapor of the wine—I shall make sure it is the best—he will find in a very ordinary companion something extraordinary to write about.

ROBERT A. HEWITT.

Rules of Evidence

CANONICAL EVIDENCE IN MATRIMONIAL CASES. By Francis Wanenmacher. Dolphin Press. \$3.50.

THE author, who is a Doctor in Canon Law of the Catholic University of America and a Pro-Synodal Judge of the Diocese of Buffalo, has written for the clergy a very useful work on what is probably the most difficult as well as the most practical section of the fourth book of the *Code of Canon Law*. He has given us a practical commentary on Canons 1726-1878. All cognate subjects contained in other sections of the Code, particularly Canons 1966-1985, are deftly interwoven into the commentary, increasing thereby the value of the work to a considerable extent.

This commentary on evidence in matrimonial cases answers a distinct need in Canon Law studies. From the moment a case is introduced into court the major part of the procedure will necessarily be concerned with the proofs. Proofs must be convincing. The object of this work is to give facility in acquiring accurate knowledge of the rules of evidence in marriage processes.

It is needless to enter upon the detailed contents of this volume which follows the logical order demanded by the subject and its treatment in the code. The author clearly defines what constitutes canonical proof, outlines the methods of estimating the value of testimony, describes the requisite qualifications and authority of witnesses, and evaluates the worth of various legal instruments and pertinent documents. The scope of the work necessarily precludes the possibility of deep study on any one point since a kaleidoscopic view of the entire field of evidence is attempted. The subject matter is treated from a practical point of view, but the footnotes invariably guide the reader to sources of more detailed information, should these be desired. I find no cause to take exception to the views expressed by the author, since in most cases he cites authorities for his interpretations. The present volume digests for the reader an unusual number of commentaries and Rota decisions. The book contains a good bibliography and both a topical index and an index of the canons quoted. The book-making is in excellent taste.

Despite the author's modest disclaimer this volume is in almost every sense as satisfactory as the present state of legislative interpretation permits. The insertion of a greater number of formulae for the principal acts of the marriage process would have enhanced the value of the work immeasurably for the average reader. I feel justified in recommending the volume, and it should prove useful not only to diocesan officials, but to all priests engaged in untangling the countless marital difficulties that are brought to the attention of the parish clergy.

AVITUS E. LYONS.

Shorter Reviews

THE VANISHING VIRGIN. By Dan Gilbert. San Diego, Cal.: Danielle Publishers. \$2.00.

THIS is the depressing odyssey of a wholesome young high-school graduate who matriculates into one of our American pagan universities only to be robbed by its faculty and its atmosphere of all of her Christian and American ideals. Its theme is the same as that developed in the author's *Crucifying Christ in Our Colleges*, though it adds nothing of particular significance to that volume. Nauseatingly realistic, it does not make pleasant reading even if it prove the thesis that our secular American colleges are today quite generally propagators of anti-social and anti-religious teachings. The narrative savors too much of the clinic to recommend itself for popular reading. Like Virginia Hamilton in the story, the normal reader of *The Vanishing Virgin* is apt to have a sense of contamination from mental contact with the viciousness and vileness which many of the characters in the book display. Though people in real life write and talk altogether at variance with moral law and recognized conventions, it generally serves no good purpose to reproduce their language and their sentiments. In the present instance Christian and literary propriety would suggest the omission of some of the quotations woven into the story albeit college professors and textbooks do introduce them into the classroom.

W. I. L.

ALPHA ET OMEGA. By John Moran, S.J. Worcester, Mass.: Harrigan Press. \$2.00.

FATHER MORAN, Professor of Dogmatic Theology at Weston College, presents in this attractively printed and bound volume, twenty-five important theses from the treatises on God, His attributes, and operations. The presentation is in Latin, very forthright and readily intelligible, and is featured by restrained clarity in the explanation of terms, the terseness and solidity of every proof offered, and the shrewd analysis of modern error on these fundamental matters. Domestic controversy and development of merely probable doctrine have been eliminated on set purpose. The citations from English books or books translated into English are generous and are drawn to a large extent from books and magazine articles appearing since 1930. It is genuinely an up-to-date textbook with obvious value to seminarians and to all the clergy who feel at times the need of brushing up some dogmatic point for preaching or direction. External features that are bound to win favor are the excellent printing, clean-cut divisions, the complete indexing of Scripture, theological schools, and subject matter, and the general neatness. It is a new type of textbook, business-like and decisive, and we predict a warm welcome for it on shelves of students and priests. We congratulate the author and hope to see his efforts reaching out to other treatises in dogmatic theology.

A. B. F.

THE MIND OF PAUL. By Irwin Edman. Henry Holt and Company. \$1.75. Published November 21.

THIS book, comprising the substance of lectures delivered under the auspices of the Department of Religion of Columbia University, is interesting to Catholic students chiefly as an example of what is presented in religious lectures in some of our universities. The work is not that of a Pauline scholar but rather

an attempt to epitomize and present in popular form the views of several non-conservative writers, especially the radical Loisy. An incautious and frequently inconsistent selection from these sources introduces us to a notable paradox. We have here a Paul who, while a strict Pharisee, is still much influenced in his religious thought by the pagan mystery religions, a Christian Paul whose Gospel is widely at variance with that of the other Apostles and at odds with what Jesus taught about Himself, a Paul whose Christ is not God but a Divine being invented by an irrational mystic experience or "vision."

This mixture of outmoded interpretations is in strong contrast with the St. Paul of the Acts and Epistles. For history shows a St. Paul who is anxious to preach a Gospel in every detail identical with that of the Twelve and who sets his face uncompromisingly against even the least pagan religious influence and who believes that Jesus claimed to be, and is in fact, the Christ, Our Lord, God blessed forever, in Whom is all the fullness of Divinity. An antidote to such a book would be Prat's scholarly work *The Theology of St. Paul*, with which the author seems to be unacquainted.

J. H.

Recent Non-Fiction

THE BATTLE BOOK OF THE O'DONNELLS. By Douglas Chrétien. The Royal Irish Academy has in its museum an ancient book, the *Cathach* of the O'Donnells. Manus O'Donnell, a sixteenth-century writer, tells us that St. Columba transcribed it stealthily from a book belonging to St. Finnian, that St. Finnian claimed the copy, and that King Diarmid, sitting in judgment, gave it to him, this decision becoming a contributory cause of the battle of Cul Dreime and of St. Columba's exile from Ireland. The book under review, one of forty-eight pages, tells interestingly the story of the *Cathach* and presents the internal evidence that seems to identify the book now in Dublin as the copy made by St. Columba. (University of California Press. \$1.25.)

VANISHING FARM MARKETS AND OUR WORLD TRADE. By Theodore W. Schultz. A statistical challenge to America's restrictive foreign-trade policy on two grounds: such restriction is inconsistent with United States agricultural dependence on foreign markets; it is the wrong policy for a creditor nation always. The author traces most of our farm evils to the lack of absorption by the domestic market of farm products and the impossibility of finding sufficient foreign markets because of our out-moded protectivism. (World Peace Foundation. 50 cents.)

DER GROSSE HERDER. Vol. 11: *Sippe-Franken.* As this monumental work of universal popularization of knowledge nears its end, there is no letdown in the style and finish of the production or the originality of method and thought. One of the finest examples of the finished Herder method is the article on Staat, followed by Staatsformen. Together they form a complete treatise, in miniature, on Catholic political science. With ingenious pedagogy the different types of government are illustrated in reference to their tendencies. Under Sozial and its allied topics there are also valuable specimens of condensed theory and history. The geographical articles contain the latest information on the Soviet Union and Spain. Only one who has made a careful study of *Der Grosse Herder* can appreciate the modernity, freshness, authenticity of its information, and its happy faculty of blending the doctrinal with the practical. (Herder. \$9.50.)

LA LITTÉRATURE QUODLIBÉTIQUE, II. Par P. Glorieux. This is the second volume of P. Glorieux's great bibliography of the miscellanies making up the *Quodlibeta* of the more famous Scholastics. It is a source book of great value to students of Scholasticism, and the compiler has been at great pains to assemble the numerous questions that have been discussed by the various masters. The period covered extends over the thirteenth and fourteenth centuries, the different Scholastics being placed in alphabetical order. (Paris: J. Vrin, 40 fr.)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Showing the Way

To the Editor of AMERICA:

Does it not seem that the time has now come for Catholics to extend every *rightful* cooperation to those thoughtful and serious men in Protestantism, who are moving towards Catholic religious ideals? All Catholics may do this by the example of lives of prayer, action and sacrifice, in a personal Catholic life that is in itself, "a living echo of the Faith."

The writer has, within recent times, and with the knowledge of the local Ordinary, spoken informally in Methodist, Congregational and other non-Catholic churches on certain of the truths of Faith. From the many questions asked, following the addresses, it is clear that many minds begin to draw near to what they now look upon as the mother Church. The logic of great events seems to open a wide door among those who still love the Divine Christ, but who do not yet see the full reality of the Divine Church He founded and preserved.

Brookline, Mass.

WILLIAM E. KERRISH.

Masaryk

To the Editor of AMERICA:

It is difficult to understand the purport of John Lesko's letter in the issue of AMERICA for November 23. He takes exception to Father LaFarge's impartial tribute to President Masaryk and overlooks the fact that by the knowledge which the Jesuit Father has gained of Masaryk's character he is bound to judge him, not on the basis of Slovak and Czech disagreements, but in the light of eternal truths. Father LaFarge is concerned with Masaryk's immortal soul and his summing up of the man and his explanation of his religious position do not differ from the opinion often expressed by many Catholics who have got to know Masaryk intimately.

It is curious that John Lesko should minimize the importance of the interview between President Masaryk and the Papal Legate. Possibly he is unaware of the fact that, apart from the official visit paid to the President of the Czechoslovak Republic, Cardinal Verdier went a second time to Lany Castle at Masaryk's own invitation to spend a quiet half-hour with him in his quality of Archbishop of Paris whose benefactions to Czech and Slovak Catholics in France are without number.

Does John Lesko not know that President Masaryk has often had long conversations with ecclesiastics and members of Religious Orders with whom he has spoken freely and earnestly of the welfare of the Catholic Church in the Republic which he founded, and that it was largely through his efforts that the great Catholic Congress in Prague was made possible? Although he lost his Catholic Faith as a boy, Masaryk has always remained deeply religious and, on his own admission, the Catholic priests whom he met abroad and in the United States during the War have been to him a source of inspiration. They were able to show him the Catholic religion in an aspect which he had unfortunately not seen in his own country when under the Austro-Hungarian monarchy Church and State were so closely connected that Catholic aims were frequently misunderstood.

I was in Prague for the Catholic Congress last June and I shall never forget the moving words in which Cardinal Verdier spoke to a group of journalists of "the grand old man" with whom he had been that morning. It is also my privilege to have conversed frequently with an Archbishop in Czechoslovakia who has had close contacts with former President Masaryk and he has

told me of the esteem, reverence, and affection which he cherishes for Masaryk. Masaryk's deep devotion to our Blessed Lord Whose teaching he has endeavored to put into practice to the best of his ability, must help to lead him to see the truth, and Father LaFarge's beautiful article will certainly have been a reminder to pray for him with all the more ardor because his days on earth are drawing to a close. I venture to conclude with a heartfelt "Thank you" to Father LaFarge and an assurance of constant and humble prayer for Thomas Masaryk who served Mass as a small boy and learned to say the "Hail Mary" at his mother's knee.

London, Eng.

A. CHRISTITCH.

Repartee

To the Editor of AMERICA:

Your correspondent, Dennis Reardon, in the issue of AMERICA for December 28 is quite right in his stricture upon my review of the "Columbia Encyclopedia," when he says that he does not find the Irish biographies very good. They are not. Neither are the English, Scottish, French, Italian, Czechoslovak, Spanish, Palestinian biographies very good. Indeed, after wading through the five million words in that encyclopedia, I got the impression that it was American, and not specifically Irish, English, Scottish, French, etc.

Mr. Reardon is quite right, too, when he says that many New England towns have fine waterfalls. I gather, however, that New England is not the whole of the United States. Also Mr. Reardon says that his interests are "rather wide" and "broad." So is a duck pond.

New York.

HENRY WATTS.

Teaching Religion

To the Editor of AMERICA:

The editorial, "Our Catechisms," in the issue of AMERICA for November 16 provokes some comments from one who has passed the interesting age of fifty. We of the laity have the tremendous responsibility of training our children so that they will save their immortal souls. Those of us who realize the importance of this responsibility are vitally concerned in how effectively our children are being taught their religion.

Much insistence is placed upon the necessity of formulating Catholic doctrine in true and precise Scholastic terminology and upon the need of children learning it "by heart." What good is it to learn it "by heart" if it is not understood? Take, for instance, the definition of the Trinity. In a catechism, and, if you please, for the lower grades, the definition is given as follows: "God is One by unity of nature in three distinct Persons, called the Father, the Son, and the Holy Ghost; these form the most Holy Trinity." What child in the elementary school can grasp its significance?

The obvious task of our schools should be to teach the living of religion and in that process impart the necessary doctrinal knowledge as a reason for that living. But the emphasis should be on the teaching of the practical living of religion. The one safe compass steering them through their vicissitudes is religion. But may I say very frankly that the teaching of our religion in the catechetical form, which has been in vogue for generations past, is not teaching our children religion in such fashion that it will be to them that guiding principle throughout life which it should be. Adequate evidence that our teaching of religion has not been as effectual as it should be can be gathered from the files in our chancery offices where an appalling number of mixed marriages and constant leakage among the laity are revealed. I am at a loss to understand how one who knows and appreciates his religion could ever enter into such an alliance as a mixed marriage. Yet he or she in learning the catechism may have known all the answers to the questions "by heart," but did he or she understand? I have often wondered why insistence should be made upon theological terminology.

This theological terminology is given us by the Scholastics. Prior to that time we had no Scholastic terminology. The teaching of religion was pursued throughout the Church according to the method of St. Augustine. How effective was it? The answer is that they built the "Age of the Living Faith," which we have not duplicated with all our Scholastic theology. Religion must be taught so that it is clearly understood by the children. The curriculum in our schools, to which we are in conscience obliged to enter our children for their religious instruction, should meet the requirements and problems of laymen's lives.

Milwaukee, Wis.

A. J. MILLMANN.

Catholic Junior Highs

To the Editor of AMERICA:

The question of M. G. J., in the issue of AMERICA for December 21 concerning the possible effect of the six-year high school in weaning children away from parish schools in small towns, interests me very much. If there is a junior high school in the town, the same danger exists. In such a case, the senior high school is probably a three-year school. Then the graduates from the parish-school eighth grade must go into the ninth grade of the junior high school before entering the senior high school. In three successive years such pupils attend three different schools. This is exactly what happens to large numbers of parish-school graduates.

I have one suggestion to make, which is being carried out in some places. That is to add a ninth grade to the parish school and organize the upper three grades on some sort of junior-high-school program. All that is absolutely necessary is to provide high-school facilities for the ninth grade. Whether or not to utilize any other features of the junior-high-school plan below the ninth grade can be left to the discretion of the particular school in question. Such a plan encourages pupils to stay in the parish school through the ninth grade, from which they can enter either the first year of the three-year senior high school, or the fourth year of the six-year high school.

Of course the value of the junior high school plan is debatable; but I would add one more point. That is this: there is nothing in the junior-high-school plan to prevent its use in a parish school. Departmental organization, curriculum differentiation, socialized activities, and reorganized subject matter do not interfere in any way with the basic religious motive of the parish school. In fact, I am bold enough to say that I believe that a Catholic junior high school offers the perfect educational set-up for the child of junior-high-school age.

It seems to me that the best way for the parish school to combat the "lure" of any type of school is to adopt its good features (if there are any), and add them to the religious foundation that gives the parish school its supreme worth. Some parish schools are doing just that.

Rosindale, Mass.

WILLIAM T. MILLER.

Leakage Is Leakage

To the Editor of AMERICA:

My compliments to candid and capable young Mr. Hillenbrand and to AMERICA for giving circulation to his findings on the question: "Has the Immigrant Kept the Faith?" in the issue for November 23. I have noted in many parts that which he has found in Camden. I have heard it whispered but seldom blurted out as it should be that some of our immigrant population reacts to American "indifferentism" (polite word for arrant paganism) by seeming to grab for it. Above all others this is true of the Italian. Leakage is leakage and it is serious. Candid discussion of it is plainly practical.

Simplicity of presentment directs that two sides be allowed the question, an American and an Italian side. On the American side I lay it down as incontrovertible that there is no other life on earth so low, demoralizing and unwholesome as American slum life. That grade of life holds a full third of the population of

practically all our haphazard, slovenly built and over-built cities and a varying smaller fraction of most of our rural population. It catches as by a sort of law of gravity very much of our immigrant population. As to the Italian side, I lay it down as a beginning that the Italian immigrant is typically one of the very best of all our immigrant population elements. He comes from one of the fairest lands on earth. From the village life in Italy to the dirt and smoke and moral filth of American cities is a descent from wholesome, happy, even cultured surroundings into the depths of this fraud of frauds, "the American standard of living."

The traveler in Italy notes a remarkable number of priests and Sisters proportionate to the population. But does the Italian clergy follow its people into new lands in like proportion? Obviously, sadly, the answer is no. The Italian is plainly the most handicapped of all immigrants in the matter of language. He needs his own priest and Sisters during the years of learning the new land and its disappointments more than any other. If he had had them, as others have had them, his contribution to the great American leakage would be very much less than it has been. Why has he not had them? And, further, why has it not been more an ambition of American priests to learn the Italian language, to be thus enabled to work with success among those charming people, so readily won by such a show of sympathy? America needs the Italian immigrant. Give him half a show and he will prove himself, by every test, the full equal of any. America has never received him or any other as it should have done. Compare our slovenly, sometimes hateful treatment of the immigrant with, say Argentina or Quebec, and let us be manly enough to confess.

Okmulgee, Okla.

J. J. MORONEY.

Jailed for Paying Debts

To the Editor of AMERICA:

That Catholics in Germany are provoking unnecessary persecution is a notion other readers may have shared with me. Nuns and priests, I have thought, were over-zealous in breaking laws to pay debts. They rather ought to welcome an enforced moratorium, one might have judged, considering current financial conditions. Obedience to the law, however objectionable it might be, seemed prudent in view of the unpleasant attitude of the Government. The accounts, therefore, of penalties inflicted on Religious for "trafficking in foreign exchange," and the lack of a Catholic explanation must have provoked in many, mental portraits of the offenders—conscientious souls intent on suffering for Christ.

Such pictures no longer influence my judgment on the crisis. After reading a German layman's explanation, I see only determined, honest persons, perfectly aware that they are defeating a state law to defend their own honor. The explanatory letter I refer to appeared in the London *Tablet* for November 30, 1935. According to this account, the Hierarchy in Germany and the Superiors of religious houses, about ten years ago, sought foreign loans to be used as work relief. With this money, the unemployed were hired to erect churches, schools and charitable institutions. All these negotiations, however, were made by the Catholic authorities only after strong suggestion thereto from the Government. Public funds were not equal to the need.

Money, in response, flowed into Germany from Catholics in six other countries. Not all of it, though, went directly from Church funds. Foreign Catholics, in some instances, borrowed from banks, friends and neighbors, rather than disappoint their brothers' request. They contracted interest-bearing debts to help Germany.

Grateful for this almost foolhardy generosity, the German Catholics are determined to meet the obligations involved. In protest, therefore, to the laws forbidding the exportation of money, they have contrived to send out yearly payments. Penalties, of course, have been applied. In prison already there are 160 priests and nuns without the privilege of appeal.

Not frenzy, therefore, but faithfulness creates the modern anomaly of debtors in jail for paying up.

Yonkers, N. Y.

JOHN MARYSON.

Chronicle

Home News.—The Supreme Court on January 6, by a vote of six to three in the *Hoosac Mills* case, declared the Agricultural Adjustment Act unconstitutional. The Court held that the AAA, like the NRA, was an invasion of the rights of States to regulate their local activities. It specifically banned the use of processing taxes to regulate a crop production. Justices Stone, Brandeis, and Cardozo were the dissenting members; their opinion called the decision a "tortured construction of the Constitution." The President called an immediate conference of Cabinet members and other officials to discuss the decision. On the following day about seventy farm leaders were requested by Secretary of Agriculture Wallace to meet in Washington on January 10 and 11 to devise an agricultural program to offset the decision. On January 8 it was reported that the Administration had decided to continue the AAA program or its equivalent with cash benefits to farmers under a new method of production control and rewards. On January 7, 135 railroads filed suit in the District of Columbia Supreme Court challenging the constitutionality of the revised Railroad Retirement Act and its taxation measure. On January 3 President Roosevelt personally delivered his annual message to a joint session of Congress, held in the evening and broadcast by radio. He paid particular attention to the international situation, to the jeopardizing of peace by nations dominated by autocracy and aggression, whose people do not have access to the processes of democratic government. He claimed that disarmament had failed because of the impatience of nations seeking expansion, territorial readjustment, or outlets for trade or population. The United States, he said, is following a twofold neutrality policy by arms embargo and discouragement of abnormal exports. He challenged the opposition to the New Deal to propose the complete repeal of its measures. He said that "based on existing laws" there would be no necessity for new taxes this year. On January 6 the President submitted his budget to Congress. He recommended a total of \$6,752,000,000 for the fiscal year 1936-37, \$893,000,000 below the revised estimates for the current fiscal year. He did not, however, include any new recommendation for recovery and relief. This would be submitted later, but would not be nearly so large as the \$4,880,000,000 appropriated last year. In its incomplete form, the budget indicated a gross deficit for 1936-37 of \$1,098,000,000, or \$2,136,000,000 less than that estimated for the present fiscal year. A total public debt of \$31,351,000,000 was estimated. President Roosevelt addressed the Jackson Day dinner in Washington on January 8 and his speech was broadcast to similar meetings over the country. He made a bid for non-partisan support of Administration policies; contended that the "basic issue" of the coming campaign will be "retention of popular government"; and described the campaign's principal problem one of disseminating authentic information "in

the face of an opposition bent on hiding and distorting facts." The President compared his problems with those faced by Andrew Jackson as President and found them much the same. In regard to the AAA decision, he said that "the attainment of justice and prosperity for American agriculture remains an immediate constant objective of my administration." On January 6 the House Ways and Means Committee approved the veterans' bonus bill, which was re-introduced in the House January 7. Neutrality bills were introduced in Congress on January 3 and 5, the first an Administration bill and the second sponsored by Senators Nye and Clark and Representative Maverick. The latter is more strict, with the arms embargo applied automatically upon the outbreak of war. The Senate Munitions Committee on January 7 began its investigation of the war-time financing activities of J. P. Morgan & Co. and other banking institutions, and their influence on our entrance into the War.

French Fears.—The French press manifested a strong and immediate reaction to President Roosevelt's message to the Congress and particularly to his paragraph on the neutrality legislation. The critics expressed fears both for the present Ethiopian situation and also for the future. The neutrality policy, they felt, would modify profoundly the conditions and conduct of all European warfare, and the cutting off of American supplies, especially of oil and cotton, from belligerent nations would force the European powers to a complete industrial reorganization. Both the pro- and anti-Italian newspapers dwelt upon these facts; but only one journal pointed out that Mr. Roosevelt's message implied a complete surrender of the traditional American policy of freedom of the seas and liberty to sell to either belligerent.

Ethiopians Advance.—From the Emperor's headquarters at Dessye was issued the report, on January 8, of a highly successful and important movement of his armies in the north. The forces of Ras Seyoum, said the report, had re-occupied the entire province of Tembien and were holding a line running from the Takkaze River on the west to a point near Makale on the Adowa road. This news implied that the Italian army was retreating and that its tenure of Makale itself was imperiled. Simultaneously Haile Selassie issued orders forbidding his troops to attack the enemy in a body and ordering guerrilla tactics. These means had proved successful in the past, he pointed out, whereas any sort of mass attack against the well-armed and prepared enemy could only result in useless slaughter of the Ethiopians. Along with the news of victory the natives were further cheered by the sudden fall of heavy rains in the north. The rains, it was believed, would render communication still more difficult for the Italian army, and probably force abandonment of their present position at Makale. Meanwhile a desperate although small battle in the south in which the Italians were the aggressors seemed to indicate that Mussolini's men had resumed the offensive in that region after a long period of inactivity.

British Fleet Movements.—A simultaneous movement of French and British Fleets in the Mediterranean was announced to coincide with January 20, the date when the question of oil sanctions against Italy comes up for discussion before the League of Nations. The French orders, involving ninety-two ships, called for the temporary transfer of the Second Squadron, normally based on Brest, to cruise duty off the North coast of Africa. In the meantime, the larger units of the British Mediterranean force, with the notable exception of the aircraft carriers *Courageous* and *Glorious*, will be refitted in home waters and then returned for a Spring cruise in the South Atlantic within easy reach of Gibraltar. When Anthony Eden took office as Foreign Secretary, it seemed certain that the policy of oil sanctions against Italy would be pursued vigorously, but after the speech of President Roosevelt on neutrality this step seemed less likely. Seven British destroyers arrived in Greek ports, while the prospects of home defense were strengthened by the announcement that in February new bombing squadrons of the Auxiliary Air Force would be formed in Yorkshire, Lancashire, and Cheshire. Three prominent British Jews, Sir Herbert Samuel, Viscount Bearsted, and Simon Marks, sailed for the United States to secure American cooperation for the exodus of a quarter of a million of their co-religionists from the German Reich.

Naval Conference.—The London conference on naval reduction was reconvened on January 8. Anthony Eden, British Foreign Secretary, was elected president of the conference in place of Sir Samuel Hoare, former Foreign Secretary. No change in the respective attitudes of the participants appeared as a consequence of the interim. The Japanese were reported adamant in their insistence upon a quantitative regulation by a "common upper limit," which none of the others were willing to discuss. The United States' ideas so far were kept in abeyance. British and French were alike in their desire to settle the types of ships and guns—a qualitative discussion. The only possible way out of a fruitless deadlock appeared to be the plan proposed by the British and French for intercommunication of building programs over a period of time. The French wished to add a six months' restriction on building after plans were announced, to prevent a surprise movement on the part of Germany, such as had occurred in former years.

Tension in North China.—Tension between China and Japan was accentuated by reports that Major-Gen. Kenji Doihara of the Japanese Army had sent an ultimatum to General Sung in North China, calling upon the latter to sever most of his relations with Nanking and to proclaim virtual independence in Hopei and Chahar. In the meantime, student leaders, campaigning against the North China autonomy movement, announced that 200 of their number, accompanied by motor trucks with food and luggage, would travel on foot to Nanking in order to arouse the Chinese people to the peril of national dismemberment at the hands of Japan. The fear of

civil war gripped several of the Provinces in Inner Mongolia.

Tokyo Seeks British Accord.—Distressed to find their country in a minority of one in the naval deadlock at London, Japanese civilian statesmen were said to be bidding for an Anglo-Japanese agreement in the Far East. A spokesman for the Foreign Office at Tokyo intimated that Japan was ready to negotiate on all outstanding questions affecting relations between Japan and the British Empire, including trade treaties, naval parity, and the conflict in North China. The Japanese were reported willing to pledge protection of British interests in the Orient in the event of European war.

Drafting German Children.—Baldur von Schirach, Reich Youth leader, announced plans of the Reich Government to conscript German boys and girls between the ages of ten and eighteen years into the new Reich Youth League to be controlled by the Nazi party. The new plan was reported to be part of the program outlined by Chancellor Hitler when he approved "taking children from those parents who can no longer learn new ways and educating them into what the National Socialist state needs." The new plan was said to have been embraced after the Reich Government perceived that its efforts to induce all German youth to join the Nazi Youth associations voluntarily had failed. A decree further restricting the amount of property emigrants may take out of Germany and dispose of abroad was issued, applying to all emigrants except those to Palestine for whom special regulations will be issued. The law compelling Jewish families to dispense with Aryan servant girls under thirty-five years of age threw thousands of domestics out of work. It was estimated that in South Bavaria alone 10,000 women had been deprived of their means of livelihood.

Catholic Trials Resumed.—The trials of priests and nuns charged with violations of the foreign-exchange regulations were resumed. Having spread out the last series of trials through the latter half of 1935, the Nazis intended, it was said, to stretch out the second series through the first half of 1936 in an effort to have priests and nuns always undergoing court trials and thus turn the German public against the Church.

Polish Amnesty.—In a wholesale amnesty voted by Parliament before Christmas to commemorate the new Polish constitution, the Polish Government released some 27,000 prisoners. The amnesty included political prisoners under sentence of less than three months and criminals with sentences up to six months. The terms of all other prisoners were reduced by one-half. Death sentence was asked in the Warsaw trial of the three Ukrainians accused of assassinating Minister of the Interior Bronislaw Pieracki. Prosecuting Attorney Zelinski accused the Lithuanian Government of aiding the alleged assassins of Pieracki.

Spanish Cortes Dissolved.—On January 8 President Alcalá Zamora signed a decree dissolving the Cortes and calling a general election. Observers reported that the President was reluctant to sign the decree, since the Constitution permits him to dissolve the Parliament only twice within his own six-year term and he still had two years more to serve. The nation immediately prepared for a bitter campaign. The press censorship was lifted, and the martial law, existing in the Asturian district since the revolt, was lifted. The newly elected deputies were scheduled to meet about March 16.

Brazil Accuses Soviets.—Following the diplomatic break between Uruguay and Russia, the Rio de Janeiro press offered to provide Uruguay with additional proof that Soviet agents organized last November's revolt in Brazil. The Brazil Government has proof that Soviet agents in Montevideo sent money to Brazil, the press declared. The *Jornal* characterized the Amtorg corporation operating in Uruguay under the name of Yugamtorg, as an agent for engineering South American revolts. A Mr. and Mrs. Harry Berger, carrying United States passports, were arrested in Rio de Janeiro charged with Communistic activities. Police asserted that documents seized, which seriously affect the relations of the United States and the Soviet Government, would be forwarded to Washington. Brazilian Government agents found, it was said, in Berger's files evidence of widespread propaganda carried on by more than 7,500 persons throughout Brazil. Conversations between the Rio de Janeiro Government and the United States Embassy concerning Berger's citizenship were reported.

Soviet Appeal to League.—Maxim Litvinov, Soviet Foreign Commissar, invoked the second paragraphs of Article XI of the League Covenant in an appeal against Uruguay's rupture of diplomatic relations with Moscow, on the ground that no previous representations had been made, and asked that the question be considered by the Council meeting January 20. The Council, it was thought, would refer the matter either to the World Court or to a small committee for advice. Nominations continued to come in favoring Dr. Manley O. Hudson, of the Harvard University School of Law, for a vacancy on the World Court in place of former Secretary Frank B. Kellogg.

Soviet New Year's.—Elaborate arrangements were staged in Moscow to duplicate Christmas festivities in capitalist countries and give the impression of abolition of hard times. Christmas trees, entitled "New Year's Trees," and Santa Claus, called "Uncle Frost," provided gifts for the children. Novelty features were added in the press, and official measures were taken for the promotion of women's styles.

Fate of Ex-Premier Gylling.—Edward Gylling, former Premier of the Soviet Karelian Republic in Northern Russia, who was recently deposed by the Soviet Government for alleged pro-Finnish activities, was slain on his

way to the Solovetsky prison camp, according to reports received in Finland. Russification of Karelia, whose population is largely Finnish, was said to have been proceeding since last November, affecting Americans of Finnish origin who had gone there.

Labor Conference in Chile.—On January 2 representatives of nineteen states of North, Central, and South America assembled in Santiago, Chile, at the inaugural session of the labor conferences. As outlined by the International Labor Office the following agenda will be discussed: (1) Social insurance; (2) Conditions of work for women in industry; (3) Child labor; (4) Unemployment and hours of work. The second part of the agenda will take up the questions proposed by the states themselves. These are: (1) The raising to sixteen years the minimum age for admission to employment; (2) Rationalization and reduction of hours in the textile factories; (3) Minimum wages to insure workers and their families an adequate standard of living; (4) Conditions of life and work among the agricultural workers. It was pointed out that this is the first labor conference to be held in the New World and is expected to last two weeks.

Manila Newspapers.—At a recent press conference in Manila, President Manuel Quezon threatened Manila newspapers that unless accuracy in political reporting improved the Government would take over the radio station and give out its own information. Difficulties of reporting political news have increased since Mr. Quezon allows but one press conference a week. The President strenuously objected to the printing of recommendations of Cabinet members before any action had been taken on his part.

Cuban Elections.—On January 10, as this issue was going to press, the first general elections in Cuba were held since 1924. A President, 24 Senators, 162 Representatives, 6 Provincial Governors, and 126 Mayors, Municipal Councilmen, and other minor officers were chosen. The principal parties in the field were the coalition of Liberals, Republicans, and Nationalists, whose candidate was Dr. Miguel M. Gomez; and the Democratic party supporting Mario G. Menocal.

As troubles pile up on the French Republic timely interest will be found in Erin Samson's "De la Rocque and His Crosses of Fire."

A controversial paper will be James P. Fitzgerald's article on a burning question, "Is Interest Moral?"

"If I Were Editor . . ." will be what Floyd Anderson would do if he were in charge of a Catholic daily newspaper.

"Total: IIII Shillings & VIII Pence" was the cheap price of the martyrdom of John Stone, as told next week by Ralph Handran.

Will W. Whalen will have another of his human sketches in "Sawdust Proxy."